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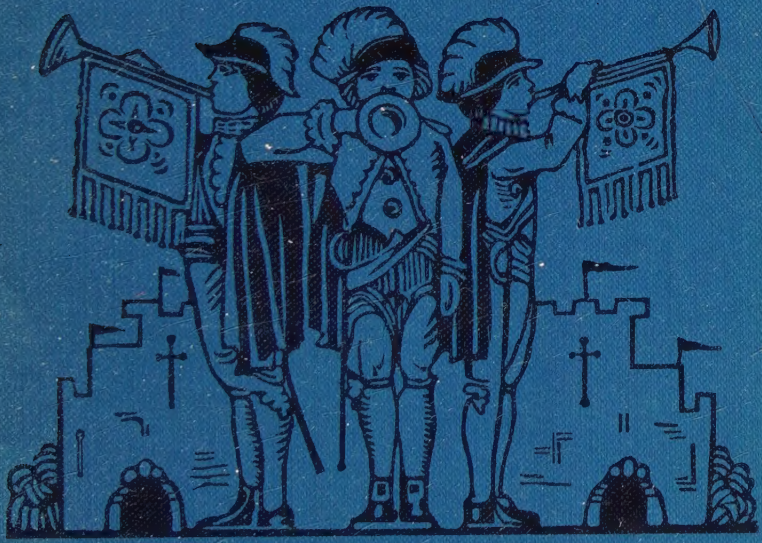

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THE HERALDS OF THE KING

The Story of the Foundation of the CHRISTIAN CHURCH

BY
ALICE DANA ADAMS, M. A.

BOSTON
RICHARD G. BADGER
THE GORHAM PRESS

226.6
A211h

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Made in the United States of America

The Gorham Press, Boston, U. S. A.

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HERALDS OF THE KING

THE HERALDS AND THE KING

In the older days when kings ruled as they pleased, and knights and nobles imitated their example and ruled their dependants as *they* pleased, there were certain men of importance called Heralds. They had a good many duties, and one of these was to go before the king into any place where he had planned to go, and tell the people that he was coming and that they must be ready to receive him.

There is one King who lived and ruled in those days Who still lives and rules and Who had lived and ruled for ages before then. His kingdom is larger than all other kingdoms together; He rules at all time as He pleases; and His pleasure is always for the best good of His people.

You all know Who this great King is, and what we must do to please Him. But 1900 years ago there were not so many who knew Him. All the people of the earth were His subjects, His children, but they had wandered far from Him. Their hearts, which should have yielded obedience to their Heavenly Father were occupied with many useless and hurtful governors. They worshiped idols, false gods who could do nothing for them, and whose service was not only useless but harmful to mind and soul and even body.

But most or all of these idolaters were ignorant of the truth,--they had never heard of the true God Who is the Ruler and Father of all races of men. Though hundreds or thousands of years before their ancestors had known Him and served Him, in some way those who lived later

had forgotten all about Him, and those living 1900 years ago knew nothing of Him.

There was, however, a tiny people who had kept in their minds a knowledge of their King,—our Father, God. They had once been quite powerful, though never numerous. As long as the larger and more powerful part of them kept the knowledge of God in their hearts they prospered. When they forgot Him, or remembered Him only with their minds and not with their hearts, they were conquered by other nations and became at last just a tiny piece of the immense and powerful Roman Empire.

Still, even when they had lost the right to rule themselves, they kept up the worship of God in their Temple at Jerusalem and in the many synagogues throughout their land and in other lands where they were scattered. They were also looking for a great Prince or King who should come and lead them to victory over their oppressors and make them again a powerful, independent nation. Had the worship of God been more with the heart in their leaders, the story of their nation might have been far different.

For in the course of time, just about 1900 years ago, a great Herald appeared in Palestine, and announced: "The Kingdom of God is at hand!" The King was coming and all must prepare to greet Him. How was it to be done? By repentance and turning from the evil; and the serving of God from the heart, instead of the formal service of the head. The Herald, John the Baptist, preached for more than six months before the King came. Then his influence weakened and the Lord our Saviour, Jesus, began His work of teaching, preaching and healing.

We are all familiar with the story of His life on earth, so far as any know it,—the few incidents of His childhood,

and His brief public life of three years before He was crucified by the Roman governor to please the rulers of the Jews,—the very ones who had so looked for His coming. Had He been a human soldier He would have been accepted. As the divine Lord and Master, in human form, seeking to rule men's hearts and turn them from formal worshipers of a God they cared not for to humble servants who serve with their whole heart their Heavenly Father, they would have none of Him. So He left them, and they lost their country and what they still had retained of independence.

But it was only in the earthly form that the Son of God left His people. As the Holy Spirit He was to come to each one who would receive Him, and take up His abode with him, establishing a little piece of the Kingdom of Heaven in each heart till the world at last might acknowledge Him as truly King.

So He left behind Him, when He returned to His home in Heaven, those who should teach the people around them, and bring them to yield their hearts to the Holy Spirit. As God is our King, our great Ruler, is it not right that all who teach men to prepare their hearts to receive Him should be called HERALDS?

THE BOOK OF THE HERALDS

The book which tells us all we can know with certainty about the times just after Jesus Christ lived on this earth is called "The Acts of the Apostles," because it tells what some of the Apostles, who were the earliest of the Heralds of the King, were doing during those early years. It is the only history we have of the first years of the early church; every other account being only "tradition" or the stories told from one person to another.

Ink Horn Used in Palestine to Hold Pens and Ink

It was written by Luke, who was a physician, who traveled much with Paul, and who with his learning and general intelligence had proved an important man among the early Christians. He learned all he could of the history of Jesus from those who had seen Him, and wrote it out for his friends in the book we call "The Gospel According to St. Luke." From the first verses of that Gospel we learn that he had in mind one special friend, Theophilus (Friend of God) to whom he dedicated the book, as writers would say today.

Some time afterwards, no one knows just how long, Luke decided to write for this same friend, and all others who might be interested, an account of all that had hap-

pened among the followers of Jesus since their great Master's death and resurrection. This book was written, probably, about 34 years after Christ's death (*i. e.* in A. D. 63), for it tells of things that happened just about that time, but not of some very interesting and important things which we know from other books happened only a year or two later. There are no dates in the book, and only when something is spoken of which we can read about in other books, can we tell when the events happened. When such cases occur, however, Luke is found to be very accurate.

THE MESSAGE PROMISED

The Risen Christ

When Jesus Christ was crucified in Jerusalem His friends and followers were more grieved and disappointed than they would have been over merely the loss of a very dear friend. They had remembered all the promises God had made to David and others of their nation, and expected that the great King that was to come would be like the kings of the countries around them; would lead their armies and conquer their enemies. No one, even of His closest friends, could understand that He was not to be this sort of a king, and on the very afternoon before His death they were disputing as to who should have the highest place when the new king should at last come to His own.

And although He told them over and over again that He must be killed and rise from the dead, they could not understand Him. Even when He had come back to life after His death they still could not believe that the "Kingdom" of which He had told them was not the little earthly kingdom of Palestine over which David himself had reigned; and that the enemies from whom He was to free them were not the hated Romans who had conquered them and were now ruling them.

The Promise of Power

Many times during the forty days Jesus stayed on earth after His resurrection He sat and talked with them

about the Kingdom and what their part in it was to be. Once when He was eating with them, He told them not to leave Jerusalem, until they had received what the Father in Heaven had promised them. They knew that this was the "Gift of the Holy Spirit," but they did not know what that meant.

The Ascension

Another time when they were on the Mount of Olives, near Jerusalem, they asked Jesus if it was not time to set Himself up as king over Israel. He answered that the Father in Heaven alone knew what the right time was, but that there was enough to do while they were waiting, for they should receive the promised power when they had received the "Gift of the Holy Spirit." They should be His witnesses, His Heralds, should tell everybody about Him, not only in Jerusalem but also in the country round;

in Samaria, where lived people they hated; and in the "ends of the earth," the countries very far away. Just as He said this He left them, and went back to the Heaven from which He had come to be the Saviour and Helper of men.

The Promise of Return

The disciples stood wondering, looking up at the cloud where He had gone. It was all so different from anything they had expected that they could not understand it in the least. It is very likely that if any of the enemies of Jesus had spoken to them just then, and told them that their Master was gone, and that the talk of the Kingdom was not true, they might have been persuaded to give Him up, and go back to the life they knew before they had seen Him. Then the Kingdom would in truth have failed.

But God, Who knew all that was in their hearts, did not leave them to themselves at this critical moment. They suddenly found standing by them two men in shining clothes, who asked them why they were so earnestly looking at the sky, and told them that sometime Jesus would return to earth, as He had left it. Then the disciples went back to Jerusalem, ready to obey the commands their Master had left behind Him.

Waiting for the Message

Those who had loved Jesus while He was on earth met regularly together after His death to talk of Him and to pray to the Father in Heaven. They were still more ready to do this after He had ascended to Heaven.

There was a large upper room in which they seem to have stayed for much of the time, talking and praying.

No one knows where in the city this was, and there are many places pointed out by the people who think they know! Some think that it was in a part of the Temple itself.

An Upper Room

There were several reasons for its being an "upper room." The houses in that country were, and still are, usually of only one story, and often with the rooms built around an inner court, open to the sky. When a room was built on the corner of the flat roof it was in most cases reached by outside stairs. This made it a more convenient place to give a stranger wishing a place to lodge, since he would not disturb the family, nor be himself disturbed. A large number of the followers of Jesus were visitors in Jerusalem, with homes in the northern province of Galilee, and they would very likely hire just such a room as this for their stay in the city.

Then, too, it was a convenient place for people to meet in secret, as was rather necessary now, owing to the hatred of the Jews to Christ and His followers.

Among those who thus met together were the eleven

chosen Apostles. Judas, the twelfth, had given up his Master to the Jews, and, sorry for what he had done, had killed himself. These eleven disciples, were Peter, John, James, Andrew, Philip and Thomas, Bartholomew and Matthew, another James, Simon and another Judas. With these eleven met a good many other men and women who had been with Jesus while He was on earth. We do not know how many there were, but at one meeting, the only one really described, there were one hundred and twenty present.

Choosing Another Apostle

The only thing told of what happened during the first ten days after Jesus went back to His home in Heaven, was the choosing of another Apostle in the place of Judas. Peter, who was always ready to take the lead because he was quick to think and quick to speak, proposed it to the rest, and they were all ready to carry out the plan.

First they said that the man they should choose must be one who had been with Jesus as long as any of them had been with Him, ever since the beginning of the three years during which He had gone about teaching the people. This was because they thought the "Apostles" must know more about Jesus than the others so that they could better teach others about Him. So they chose two men, either because there were no more who had been so long with Jesus, or, more probably, because they thought these two were the best fitted to be an Apostle. Their names were Joseph Barsabas and Matthias.

Then they chose one of these two by lot. We do not know just how they did this, but those who have studied the most about such things say that the two names were

probably written on pieces of wood or stone and put into a sort of vase. Then either the vase was shaken till one fell out, or some one put his hand in and picked one out. But before they did this they prayed to God that He would let the right man be chosen for the place.

Matthias was one the one who was chosen, and he was called one of the twelve Apostles. But we do not know any more than this about him and when we read or hear the names of the twelve Apostles we always find that "Judas, who betrayed his Master" is given as one of them.

THE COMING OF THE POWER

Jesus had been crucified on the day before the "Passover," one of the feasts which the Jews held to show that they remembered what God had done for their nation. That year the Passover came in the first part of April. We can know this with certainty, because it was always determined by the time of the full moon of March, and the astronomers can easily reckon back and find the exact date.

Fifty days after the Passover they had another feast called "Pentecost," from a word meaning fifty. This was in the very last of May, and was a feast very much like our Thanksgiving As you know Jesus stayed on earth forty days after He had come back from the dead, so there were only ten days between His Ascension and this Feast of Pentecost. During this ten days nothing happened, so far as we know, except the choosing of the Apostle, just spoken of.

But on this day of Pentecost something very wonderful happened: they received the "Gift of the Holy Spirit."

The Gift of the Spirit

All the disciples had met together that morning in the usual place, and were praying and talking as usual, when all at once they heard a sound like a strong wind coming nearer and nearer till it filled the whole house. Yet there was no wind! Then they saw something that looked like a great flame of fire, which divided into separate pieces like tongues, and settled on the heads of all the people there. Then, most wonderful of all, they felt they had

something they must say, and began to speak in many different languages. The wonderful part of this was that these were not languages they had studied and learned, but they were taught to speak them by the Holy Spirit which was just given them. The Holy Spirit is really God speaking to us, and teaching us what to do, and how to do it.

The Jews did not all live in their own country of Palestine, but were scattered all over the world. They all tried, however, to get back to Jerusalem for this great Thanksgiving Feast.

With them came the "Proselytes," that is, people who were not born Jews, but who had learned about the true God and wanted to serve Him. The Jews were the only race who had yet learned about Him; so these Proselytes had become Jews, so far as they could. So Jerusalem was very crowded at this time and many of the strangers had nothing to do but see and hear anything strange and interesting that was going on.

Either the sound like wind was heard by the people of the city, or else the disciples were heard speaking in these different languages; for not long after the Spirit had come a great crowd had gathered round the house where the disciples were, and they heard them speaking. They were very much surprised, for they heard them speak in the languages they themselves used at home, so far away. They kept saying to one another, in their astonishment:

"Why, are not all these men from Galilee? How is it that we each of us hear them in our own native language? Some of us are Parthians, some Medes, some Elamites; and some of us live in Mesopotamia, in Judea, in Cappadocia, in Pontus and Roman Asia, in Phrygia and Pamphylia, in Egypt and the districts of Libya near Cyrene; some

of us are visitors from Rome, either Jews by birth or converts, and some Cretans and Arabians,—yet we all alike hear them speaking in our tongues of the great things God has done." These names are for the most part those of countries on the continent of Asia, and they can be found by looking on a map of Ancient Asia.

Of course there were then, as there are now, men who wanted to think the worst about people, so some said, with an unpleasant laugh,—"They have had too much wine." Most people think that those who said this were Jews who could not speak many languages, and because they could not understand what was being said thought it was nonsense and meant nothing. It seems very likely that this was so, for how could people think that drinking wine would make people talk a real language they had never heard? But there were so many people ready to see the bad side of others that the Apostles thought something should be said about what it really was. So Peter stood up and began to speak to the crowd.

THE MESSAGE DELIVERED

Now this very sermon of Peter shows that something very wonderful had happened to him. Do you remember, on that dreadful night when Jesus was taken prisoner and condemned to be crucified, how Peter had said that he did not even know who He was? How afraid he had been that the Jews would hurt him if they knew that he had been with Jesus? But now he was not at all afraid, but said just what he thought, even though it might very likely make the Jews very angry.

"Men of Judea," he began, "and all you who are staying in Jerusalem, let me tell you what this means. You are wrong in thinking that these men have been drinking, because it is only the third hour of the day;" that is, nine o'clock in the morning. That was enough to show them their mistake if they were willing to be told, for no good Jew in those days would drink any wine before the morning sacrifice at nine o'clock, and on a feast day such as this they would not drink before noon.

"No!" Peter went on, "This is what was spoken of by the prophet Joel:

" 'It shall be in the last days, saith God,
That I will pour forth My Spirit on all flesh,
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams;
Yea, and on My servants and on My handmaidens
in those days
Will I pour forth of My Spirit, and they shall prophesy.
And I will show wonders in the heaven above,

And signs on the earth beneath,
Blood and fire and vapor of smoke;
The sun will be turned into darkness,
And the moon into blood,
Before the day of the Lord comes—that great and awful day.
And it shall be that whosoever shall call on the name of the Lord shall be saved.'"

After giving these words of the old prophet, with which they were all familiar, Peter went on to tell them of Jesus Christ, how He had been sent by God into the world, had done many wonderful works among them, and had been crucified by the Romans at the desire of the Jews. He used the words of their great king David and showed that they must have been spoken of this man who was so despised and hated; that it was He indeed that should sit on David's throne, that is, rule the kingdom of David. And he declared that it was Jesus Himself Who had sent the wonderful gift of the Holy Spirit as He had promised before He left the earth. He closed the sermon with these words: "Let all Israel know assuredly that God hath made Him both Lord and Christ, this Jesus Whom you crucified."

Peter, by Thorwaldsen

THE FIRST CHRISTIAN CHURCH

When the people heard Peter's sermon they felt that it was all true; and they began to be afraid, because this dreadful thing, the killing of their King, had been done by their rulers. They said to Peter, and the other Apostles who were standing with Peter, and who had perhaps spoken after he had finished,—"Brethren, what shall we do?"

Peter, answering for the rest told them that they must repent, that is, be so sorry for what they had done that they would never do anything like it again. And then they must be baptised in the name of Jesus Christ, as a sign that they had been forgiven, and that they believed that He was the Christ, and Son of God. Then they, too, would receive the gift of the Holy Spirit, because it was promised to all who should love and obey the Lord. He told them many things about Christ, and what they must do to please Him, urging them to give up their old ways and serve his Master. Then all who were willing to do this were baptised, and about three thousand joined the disciples on that day alone, and met with them in their meetings.

THE CHRISTIAN BROTHERHOOD

All that believed in Jesus agreed to have everything in common: that is no one called his money his own, but was always ready to give it to any one who needed it. They were very careful that no one was too poor to be comfortable while others were rich enough to help him. A good many sold their houses and lands, or other belongings, so that the money could be divided among those who needed it more than they did. We do not suppose that it means that no one kept any of his money, for if that was so every one would be poor; but those who had plenty looked out for those who had little, and there was always money in the Apostles' hands to help those who might otherwise suffer.

Every day these followers of Jesus met in the Temple or at the homes of those who lived in the city to pray and praise God for what He had done for them. They were good honest people, always doing good, and everyone who knew them respected them. So their example and teachings made still others believe in Jesus and join them.

A WONDERFUL SIGN

The Lame Beggar Healed

One day that summer, as Peter and John were going up into the Temple courts about three o'clock, a man who had been lame from his birth was carried past. In those

Solomon's Porch

countries both then and now, any man who is so sick or crippled that he cannot work for a living sits all day long in some place where many people are passing, and begs for money from those who come near him. This lame man was used to sitting near the gate of the Temple, where there were likely to be a great many people. As Peter and John were just going through the gate he asked them

to give him some money. Peter looked at him, and said, "Look at us."

Of course the lame man thought that he was to be given a nice present, and looked at them eagerly. Then Peter said to him: "Silver and gold have I none, but what I have will I give you. In the name of Jesus Christ of Nazareth I bid you walk." At the same time he took

Peter and John Curing the Lame Man, by D'Urbino

the beggar by the hand to help him up. Instantly the poor man found his feet and ankles were strong, and he went with them into the Temple, walking and jumping, and praising God.

It was just at the time of a regular service at the Temple, so there must have been a good many people there, and they were utterly astonished to see this man

who had always been lame walking and jumping. A crowd began to gather around the men, exclaiming and expressing their surprise. Peter saw a good chance for another talk to the people.

So the people gathered in Solomon's Porch on one side of the Temple court to hear him.

THE SECOND GIVING OF THE MESSAGE

"Men of Israel," he said, "why do you wonder at this? and why do you stare so at us, as though we, by our own power or goodness had made this man walk?" And then he told the people again about Jesus, how He was sent into the world by God, and had been killed by the Jews, and had come back to life. "And it is faith in the name of Jesus that has made this man strong whom you all see and know. Yes, faith in Jesus that has given him this perfect health in the presence of you all."

He comforts the people by saying that they had not known what it was they were doing, and that if they now repented they would be forgiven and receive the blessings Jesus had come to earth to give them. "It was unto you first that God, having raised up His Servant, sent Him to bless you, by turning every one of you from his wicked ways."

THE FIRST PERSECUTION

Peter and John in Prison

While the Apostles were still speaking to the people the chief priests, with the officers in charge of the Temple and some others of the chief men, came up to them. They were much annoyed that Peter and John were teaching the people, and especially because they were preaching that this Jesus, Whom they thought they had gotten rid of, had risen from the dead, and was the Christ. So they arrested the two Apostles, and put them in prison, a much more uncomfortable place in those days than it is now, bad as it is. However, many of those who had heard the Message believed it and the number of men alone who were now believers in Jesus had grown to be about five thousand.

Before the Great Council

It was evening when the Apostles were arrested, so they remained in prison that night, and the next day were brought before a meeting of the principal men of the Jews. Annas and Caiaphas, before whom Jesus had been tried, were among them. They began by asking what right such men as they had to do what they had done in the Temple courts, and Peter answered:

"Rulers of the people, and elders, if we are being asked today about a kind act done to a helpless man, and by what means this man has been made well, let me tell you and all the people of Israel that in the name of Jesus Christ of Nazareth Whom you crucified and Whom God

raised from the dead, this man stands before you cured. It is Jesus Who is the stone which, rejected by you builders, was made the corner stone. And through no one else does salvation come; for there is no other name in the whole world given to men as a means of our salvation."

The men to whom they spoke were greatly surprised by their boldness, especially as they found they were uneducated men and did not belong to any of the great families of the country. Such men were in those days most likely to be afraid of the rulers, and to yield anything rather than displease them. The rulers remembered that they had been companions of Jesus during His life on earth. They could not deny that a wonderful thing had been done by them, for the man who had been healed was standing right before them; so they did not know what to say.

They therefore sent the Apostles out of the room, and began to ask each other what ought to be done. They must acknowledge the wonder of the cure, for the lame man was over forty years old, and had been lame all his life. But they were not willing that the story should spread among the people, for they were afraid that more would be won to believe in Jesus. So they decided to call them in again, and order them to give up speaking or teaching in the name of Jesus altogether. But Peter and John replied: "Whether it is right in God's eyes to listen to you rather than to Him, you must decide; for we cannot help speaking of what we have seen and heard."

Yet, although the Apostles would not promise to be quiet the rulers let them go, after some more threats, for there was nothing they could really do to them, and all the people were praising God for what had occurred.

When Peter and John were set free they went to their friends and told them all that had happened. When these heard the story they all prayed to God asking Him for boldness to do His work, even though the rulers should punish them. When the prayer was finished the whole place where they were meeting was shaken, the Holy Spirit came to them again, and they spoke the Message of the King without any fear.

GENEROSITY AND SELFISHNESS

Generosity

The whole company of those who had become believers still lived like brothers; no one was allowed to want for anything, and those who had money did not call it their own if they found any one who needed any of it. Many who owned pieces of land or houses that they did not need sold them and gave the money to the Apostles to be divided among the poor. This was the more necessary because many of the visiting Jews had become believers in Jesus, and wanted to stay longer in Jerusalem so that they could learn more about Him, and be better able to teach their friends when they went back to their own homes. Many of these probably had not enough money to keep them long away from home without working.

One of the disciples who sold some of his property was a man named Joseph Barnabas, who was born in Cyprus. He sold a farm that belonged to him, and brought all the money that was paid for it, and gave it to the Apostles, who were considered the leaders in the new company. Of course all who sold land in this way, or who in any way gave a good deal of money to help the others, were thought a good deal of, and this led to a very sad thing.

Selfishness Leads to Lying

A man named Ananias, and his wife Sapphira thought it would be a very nice thing if they could get the people to think as much of them as they did of the other generous friends, and yet they were not willing to give up so much

of their money and be really generous themselves. So they planned to please themselves, and yet make their friends believe them as good and kind as Joseph Barnabas and the rest. They sold some property and brought a *part* of the money paid for it to the Apostles, giving them to understand that it was the *whole* amount.

Death of Ananias, by Raphael

But Peter learned in some way what they had done, perhaps through the Holy Spirit. When Ananias came, bringing the money, and gave it to Peter in the presence of a large company of people, Peter said to him: "Ananias, why has Satan filled your heart, that you have lied to the Holy Spirit, and kept back a part of the money paid for the land? While it was unsold was it not your own?

and after it was sold was the money not in your own power? How did you come to think of such a thing? You have not lied to men but to God." Just as Peter finished speaking Ananias fell down, dead. God had punished him for his lie.

Everyone was afraid, but some of the younger men got up and wrapping the clothes closely around the body they carried it out and buried it. In that country it is necessary to bury the dead the same day they die.

About three hours later Sapphira, Ananias' wife, rather troubled that her husband did not come back and tell her how their gift was received, decided to go herself to the meeting-place, and see what had happened. As soon as she came in Peter asked her if the sum Ananias had brought was just what they had been paid for the land. Now was her chance to be honest and tell the truth, for then she would have been forgiven. But she did not, she told the lie instead.

Then Peter said, "How is it that you both agreed to tempt the Spirit of the Lord? The feet of those who have buried your husband are at the door; and they shall carry you out." Instantly Sapphira fell down, dead, and the same young men carried her out and buried her by her husband's side. All those who heard the story were afraid, and no one else was likely to tell a lie to God.

THE SECOND PERSECUTION

The number of believers in Jesus continued to grow larger and the Apostles did more and more wonderful things. People began to bring their sick friends out into the streets, and lay them on mattresses and mats, so that when Peter came by he might touch them, or at least that his shadow might fall on them. And they were brought too from the villages round Jerusalem; and all who were brought were made well. Of course the rulers of the Jews, none of whom believed in Jesus, were very angry at the way things were going on. So they arrested the Apostles again, and put them in prison.

But during the night an angel came to them, opened the prison doors and let them out, telling them to go into the Temple courts as usual and tell the people about the new Kingdom.

The next morning a great company of the leading men of Jerusalem with the great Council which decided all the affairs of the nation, met to discuss what should be done with these Apostles. But the officers who were sent to the prison to bring them came back saying that while the prison doors were tightly fastened and the men who guarded them were still there, yet the prisoners had escaped. This puzzled them greatly. Just then some one came and told them that the men whom they had put in prison were standing in the Temple courts teaching the people as usual. The officers went and arrested them, and brought them before the Council. But they were careful to do it quietly, for otherwise they were afraid the people would stone them.

Shall We Obey God or Man

When they were at last before the Council the High Priest demanded an explanation. "We gave you strict orders," he said, "not to teach in this name. Yet you have filled Jerusalem with your teaching, and intend to make us responsible for the death of this man."

The reply of Peter and the others was, "We must obey God rather than men. The God of our ancestors has raised Jesus from the dead, whom you yourselves put to death, by hanging Him on a cross. It was He Whom God exalted to His right hand to be a Prince and a Saviour, to give Israel repentance and forgiveness of sins. And we are witnesses to the truth of this, and so is the Holy Spirit Whom God has given to those who obey Him." The members of the Council were furious at these words, and many of them wanted to have the Apostles at once put to death.

But a man named Gamaliel, who was a Pharisee and a famous teacher, and who had great influence among the people because of his wisdom, asked that the men be taken out of the room for a little while.

Then he said: "Men of Israel, take care what you do with these men. For some time ago Theudas appeared, claiming to be somebody, and was joined by a body of some four hundred men. He himself was killed and all his followers scattered and the thing came to nothing. After him Judas or Galilee appeared at the time of the census and got people to follow him; yet he too perished and all his followers scattered. And now I say to you, do not interfere with these men but let them alone for if this work is of men it will come to an end. But if it is of God you cannot end it, but perhaps you may find yourselves fighting against God."

That is, if these men were teaching something that they had themselves made up, that was not true, they would either do some foolish thing, and so lose their lives, or at least their influence; or else the story would be proved to be a lie. But if the facts were true, and they were teaching because God commanded them to do so, the rulers could not keep the truth from being taught by somebody, even if they should kill these men; and it might prove that they were really fighting against God in punishing them for teaching about Jesus.

This is the way most people look at these things today. You read everywhere of all sorts of new religions started by different men and women. One or two hundred years ago the followers would have been persecuted. Now they are let alone, and in time they all come to an end. Even those which seem prosperous now may come to an end soon, as did others that seemed as strong in the past.

This advice seemed wise to the Council, so they called the Apostles into the room again, had them whipped for disobeying their commands, and after telling them again not to speak in the name of Jesus, let them go. The Apostles left the Council, glad that they had had the honor to suffer for the sake of Jesus, and not for a single day either in the Temple or in private houses, did they stop teaching the people about Christ.

A NEW PLAN FOR CARING FOR THE POOR

After a time, perhaps only a few months but more likely several years, the first dispute began in the company of the believers. It came about in this way. The money that the rich members of the company had given was distributed by the Apostles to the poor, a great many of whom were widows who had no one to work for them. Some of these widows belonged to families who usually spoke Greek, and some to those who usually spoke Hebrew. Now as Hebrew was the old language of the Jews those who spoke it now were thought to be more true Jews than those who had taken up a foreign tongue. Then, too, a good many of those who spoke Greek were not pure Jews, but were proselytes, or belonged to families which had once been proselytes.

The widows who spoke Greek thought they did not have their share of the money and food that was given away, and their friends complained to the Apostles about it. Now it may be that they did have their share, but did not understand that they did; and perhaps they did not; we cannot tell now. But it was very easy to see that the Apostles, who were all true Jews, might learn more easily about the needs of the true Jews than of the needs of the others, even though they wished to be as fair as possible. But they saw that to be perfectly fair a great deal more time must be spent in finding out about those who needed help!

They thought over the matter, and came to the conclusion that they would not have time to do this work if they were to teach the people about Christ, as they had

been used to doing. They therefore called together the disciples and said to them that it would not do for them to give up preaching to attend to the matter, and advised them to choose seven men of their number, who they knew were wise and good, and give them the work of caring for the poor. Then they themselves would attend only to the preaching and to prayer.

The disciples were satisfied with this way of settling the matter, and chose seven men,—Stephen,– a very good man, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas of Antioch, who had before been a proselyte. When they had chosen them they took them to the Apostles who prayed and put their hands upon them as a sign that they were set apart for the work. We do not hear of the most of these men again, but we know that they must have done their work well, for there was no more complaining about the money for the poor. Some of the names are certainly Greek, and it is probable that they chose men from both parties so that the distribution might be sure to be fair.

When this matter had been so well settled God's Message spread and the number of the disciples constantly increased in Jerusalem, a number of the Jewish priests, even, believing in Jesus.

One of the best of the Deacons, as they called the men who were chosen to take care of the poor, was Stephen. After his appointment he showed great wonders among the people, teaching about Jesus, and helping those who were poor and sick.

Some of the Jews who did not yet believe in Jesus began to dispute with him, and to try to show that he was wrong in thinking that Jesus was the King they had so long been expecting. But they could not get the best of him, for he was helped by the Holy Spirit, which we have seen was given to all the followers of Jesus. This made them very angry, and they induced some men to say that they had heard Stephen saying wicked things against their great leader Moses, and also against God. They also stirred up the people so that at last it was easy for the rulers to arrest Stephen and bring him before the same Council which had tried to stop Peter and John from teaching the people. This arrest probably took place about six years after Jesus' death, or A. D. 36.

They had nothing true against him, for he was a good man, who loved God and wanted to honor Him. So they found men who were willing to tell lies about him. They said that Stephen was constantly saying things against the Temple, and the Law which God had given the Jews through Moses. This was the worst possible sin in the eyes of the Jews, and we all believe that if he had really done it he ought to have been punished. But the disciples were not likely to do it, for they were Jews themselves, and loved the Temple and the laws and customs of Moses as much as did any of the rulers.

A Wonderful Sermon by Stephen

The High Priest asked Stephen if it was true that he had said these things; and then Stephen preached a wonderful sermon. He showed them that he knew all the past history of the Jewish people, and that he was proud of their great men. He began to tell their story from the time of Abraham; how God had loved him, and told him to leave his family and the land where he was living and go to the land of Canaan which his family,

Stephen Preaching and Before Council, by Fra Angelico

which should grow to be a large nation, should have as their own. He spoke of Abraham's only son Isaac, the child which God promised him; and of Jacob and his twelve sons.

Then he told of the selling of Joseph into slavery in Egypt, and the great good he did there; of the home in

Egypt where all the Children of Israel lived for so long and where they were so ill-treated by the king. He told about the birth and education of their great leader Moses, and of God's call to him to be the Saviour of his people. He spoke of the long years in the wilderness, on the journey back from Egypt to Canaan, and the many times they were disobedient to God, and rejected Him.

Then he spoke of the Temple,—how the Jews had had the "tabernacle" while they were in the wilderness, and the first part of the time they lived in Palestine: how David, their great king, had wanted to build a splendid Temple, but God was not willing: how at last it was Solomon who built the one of which they had been so proud. "But," he went on "the Most High does not dwell in houses made with hands. God is everywhere and made everything, and cannot live in one place alone."

Probably about this time Stephen saw that the members of the Council were growing more and more angry, and that they did not want to believe that God could be worshiped in any other place than their Temple. So he suddenly changed his tone and began to tell them that they were resisting the Holy Spirit, as their ancestors had done before them. He spoke of the killing of many good men in the years past because they did not speak the words the Jews wanted to hear, and declared that they themselves had killed not only a good man but their promised King Himself.

The Murder of Stephen

This was more than they could stand; they grew frantic with rage. Then Stephen, who was full of the Holy Spirit, looked up to the sky, and said: "Look, I see Heaven open, and the Son of Man [Jesus] standing at

God's right hand." This was the last straw, as they say; they all rushed at him forced him out of the city, and began to stone him. While they did this Stephen said: "Lord Jesus, receive my spirit." Falling on his knees he cried out loudly: "Lord, do not charge them with this sin," and with these words he died.

Martyrdom of St. Stephen, by Fra Angelico

Among those who stood by and took some part in this murder of Stephen was a young man by the name of Saul of whom we shall hear a good deal later. He did not throw stones himself, but he took care of the outer clothes of those who were throwing stones, and gave his consent in this way, and probably in words as well, as he himself says later.

Thus, Stephen was the first who died because of his faith in Jesus. But it was only the beginning. The rulers were angry with all the disciples because they knew

they all believed as did Stephen, and they were afraid they would teach many more to believe it too. So they began to put them in prison and punish them in every possible way, even putting some of them to death. A great many of the disciples went away from Jerusalem to escape this persecution, and scattered all over the country, in the small villages, even in the country of Samaria, where lived a people who hated the Jews, and whom the Jews themselves hated.

The Apostles, however, stayed at Jerusalem, comforting all those who were suffering for Jesus' sake, and doing all they could to win others to believe in Him. Stephen was buried with great mourning by some of the Jews themselves, who, although they did not believe that Jesus was the Son of God, still were sorry for what their rulers had done in their anger. Saul, the young man of whom we shall hear a great deal, was very active in the work of finding out the disciples, and putting them in prison.

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THE MESSAGE IN SAMARIA

Now, as was said, the disciples were scattered all over the country and wherever they were they taught the people about Jesus. They did not keep quiet for fear of the Jews. One of those who worked the hardest was Philip, another of the seven deacons, and the only one besides Stephen of whom we know anything. Philip went to Samaria, among the enemies of the Jews, when he fled from Jerusalem, and there began to teach the people. They one and all listened very attentively to what Philip told them, all the more because Philip did some wonderful miracles. There were many paralysed and lame made well, and many of those insane people who were called "possessed with evil spirits" were cured. This last sort of trouble was very hard to cure and for that reason it attracted a greater attention when a sufferer did get well.

Staying in the city at the time was a man named Simon, who had been practising magic there, and deceiving the Samaritan people, saying that he was some great person. Every one who listened to him, high or low, believed that he had a wonderful power. But when Philip had told them the good news of Jesus' coming into the world they believed him, and were baptised, men and women alike. Indeed, Simon himself believed, and after his baptism was constantly with Philip, watching with great surprise the wonderful things that he did.

When the Apostles at Jerusalem heard that the Samaritans were believing in Jesus, and were being baptised, they sent Peter and John to Samaria, to see that all

was right. The Samaritans had not yet been given the "gift of the Holy Spirit" which had come upon the whole company of the disciples at Jerusalem on the Day of Pentecost, and upon those who later had joined them there. They had merely received baptism as a sign that they were willing to give up their old ways and serve God in the way Jesus had taught His disciples to serve Him. So the first thing the Apostles did after seeing that all was right was to pray God for this gift upon these new converts, and God sent it in answer to their prayer as they laid their hands upon each of them.

But Simon did not yet understand. He did not know about the Holy Spirit; he only saw that wonderful things were being done.. So he thought that since this change came when the Apostles placed their hands on the Samaritans that they had some strange power in themselves. So he brought them some money asking that in return they would give him this wonderful power! Peter was indignant at the thought that "God's free gift could be bought with gold!" He declared that Simon had not truly given his heart to Christ and that he must repent and pray to be forgiven for such wickedness. Simon asked that the Apostles should pray for him. We do not know more about him, so cannot tell whether he became a real disciple or not.

After this Peter and John went back to Jerusalem, preaching on the way to the people of all the villages through which they passed.

THE OFFICER IN THE CHARIOT

Meanwhile Philip, who had begun this work in Samaria, was sent by the Holy Spirit on a journey toward the South along a somewhat deserted road that ran from Jerusalem to Gaza, a city near the seacoast a little southwest of Jerusalem. As he was walking along, very likely wondering why he was there, a chariot came along, and in it was a man of high rank, who was the treasurer of Candace, Queen of the country of Meroë, in Africa.

A Reda or Roman Travelling Carriage

He was perhaps a Jewish proselyte, for he had been to Jerusalem to worship. He was certainly not a Jew by race, but really wanted to know and worship the one true God. Now on his return he was busy reading, as was the habit of travelers, to make the journey seem shorter, and to make the time valuable.

The Holy Spirit put it into Philip's heart to go up close to the chariot and run along by its side for a while.

As he was so close he heard the African reading aloud from the book of Isaiah.

"Do you really understand what you are reading?" he asked. "How can I," answered the officer, "unless some one should explain it to me." Then he invited Philip to sit by his side and showed him the passage he was reading, which was: "He was led as a sheep to the slaughter and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth." "About whom is the prophet speaking," asked the officer, "himself or someone else?"

That was all Philip wanted, he explained this verse and told him how the Christ had come and how He had been rejected and killed. But he also told him how He had risen from the dead, and what wonderful things had been going on ever since. The officer believed, and as they happened to pass a small stream of water, he said to Philip: "See, here is water; what is to prevent my being baptised?" So Philip baptised him, and they separated, the African going his way with a joyful heart, while Philip went to Caesarea, preaching in all the towns through which he passed.

AN ENEMY BECOMES A FRIEND

You remember that when the Jews killed Stephen they gave their outside clothes into the care of a man named Saul, and that later he was very active in trying to find out and put to death all those who believed in Jesus. This Saul was a very learned man. He was a native of Tarsus in Cilicia, on the northern shore of the Mediterranean Sea, not far from Palestine. Here there was and still is a large school, the University of Tarsus. After as good an education as he could get at home he had been sent to Jerusalem where he studied under Gamaliel, one of the wisest teachers the Jews ever had.

He was at this time a very strict Pharisee, one of the strictest sorts of Jews, and as he himself said later, he truly thought he was serving God in trying so hard to destroy the disciples of Jesus. It seems from the story, however, that he had begun to have some questions but that he was so sure that he was right that he fought against any feeling that he might be in the wrong.

Some time after the death of Stephen, Saul went to the High Priest and asked him for letters to the principal Jews in Damascus, which was a large and very old city in Syria, a good way north of Jerusalem. He wished if he found any of Jesus' disciples to have them arrested and brought to Jerusalem for trial. After he received the letters he started with a number of men as a sort of guard to ride the long way,—at least one hundred and fifty miles over mountains and through very wild country.

They were at last very near Damascus when suddenly a light from the sky flashed all around him. He fell to

The Conversion of Saul

the ground, perhaps in fear, and then he heard a voice saying: "Saul, Saul, why are you persecuting me?" "Who are you, Lord?" asked Saul, who felt that the one who spoke was somebody of importance. "I am Jesus whom you are persecuting," the voice answered, "but rise and go into the city and you will be told what you must do."

Straight Street, Damascus

Meantime the men with Saul were standing speechless, hearing a sound but not knowing what it was. When Saul got up he could see nothing, and his men led him as a blind man to Damascus where for three days he could not see and did not either eat or drink.

Now there was at Damascus one of Jesus' disciples called Ananias. This man had a vision or a dream in

which he saw Jesus, who told him to go to a street in Damascus called "Straight Street," and ask at a certain house there for Saul of Tarsus. This was one of the best streets in the city, and can be seen there today by travelers. There are ruins along the sides, showing that at one time there were many buildings.

The Court of a House in Damascus

Ananias was also told in his vision that Saul was praying for help and that he also had had a vision in which he saw Ananias himself coming to see him.

Ananias was very much afraid; he had heard many bad stories about Saul; he knew how much harm he had done in Jerusalem to those who believed in Jesus, and the Christians in Damascus all knew well enough what his errand was in their city. But the Master said to him: "You must go, for I have chosen this man to work for Me. He is to take My message to the heathen and their

kings as well as to My people Israel. He is to be one of the greatest of My Heralds, and suffer much for My name."

So Ananias went to see Saul and placed his hands on him and said: "Saul, my brother, the Lord, even Jesus Who appeared to you as you came here, sent me that you may recover your sight and be filled with the Holy Spirit." Instantly something like scales fell from Saul's eyes, and he could see. Then he was baptised.

Wall of Damascus

SAUL BEGINS TO WORK FOR CHRIST

Saul stayed for several days with those of Jesus' disciples who were in Damascus, and began at once to declare that Jesus was the Son of God. He even did this in the synagogues before the Jews themselves. All who heard him were astonished that the man who had come to Damascus for the purpose of persecuting the followers of Jesus should now argue everywhere that Jesus was the Son of God. But Saul was a great orator, with, you remember, a fine education. His power therefore increased, and the Jews before whom he talked could not prove him mistaken. After quite a time, therefore, the Jews decided to kill him. But he learned of it and escaped. Now the way he escaped was very odd.

Damascus was, like all cities of that time, surrounded by a very high, strong wall, with large gates which were shut and guarded at night. No one was allowed to go out at night except by special permission; and now that the Jews were on the watch he could not get out by day nor get permission to go at night without their knowing. But there were many houses built up against the wall and above it, and one of these must have belonged to a friend, for the Christians let him down out of some opening in or above the wall in a large basket!

He went to Jerusalem to join the other disciples of Jesus, but they were all afraid of him, because they thought that he was only pretending to believe in Jesus so that he might the better learn who His followers were. But Barnabas, whom we must remember as the generous man who gave so much money for the poor disciples, knew about

Saul, and he told his story and what he had been doing in Damascus, and why he had left there. Then they received him and he lived and worked with them. But he was always talking with the Jews, and trying to convince them that Jesus was the Messiah. This made many of them so angry that they tried to kill him. When the Apostles saw in what danger he was they thought he should leave the city, so they sent him to his home in Tarsus.

Only from Saul's own letter written later to the people of Galatia do we know anything of what Saul was doing during the next three years. Much of the time was spent in the desert country of Arabia, southwest of Palestine, where he could study and think in peace, and where he doubtless learned from the Holy Spirit much of what he later taught the people whom he led to believe in the Lord Jesus Christ.

Lydda

PETER ON A MISSIONARY TOUR

A Sick Man at Lydda

For some time after Saul's departure the believers in Jesus were allowed to live in peace, and by the help of the Holy Spirit they increased in numbers. It is supposed that the reason for this quiet was that it was now the time when the wicked Emperor of Rome, Caligula, was trying very hard to make the Jews worship him as a god. If this was so the Jews had enough to do for themselves without bothering the Christians!

During these years when there was no persecution the Apostles traveled around in many directions, visiting groups of believers, just as missionaries in foreign countries now go "touring" among the country places. On one of his tours Peter visited the disciples of Jesus at Lydda, a town northwest of Jerusalem, halfway to the seacoast.

There he found a man named Aeneas who was sick with paralysis. He was so sick that he had been lying in bed for eight years. Peter said: "Aeneas, Jesus Christ cures you. Rise and make your bed." Making one's bed in Palestine was a light task, merely a rolling up of the heavy rug or thin mattress, as they had no bedsteads or bedclothes. Aeneas at once got up, and when the people who lived near saw him they all believed in Jesus as the Son of God; for how else could his follower have such immense power?

A Good Woman at Joppa

Joppa, or as it is now called, Jaffa, is a town on the seacoast which has always been a great seaport. Here lived a number of Christians, and among them a woman called Dorcas who was always doing kind things for poor people. Just at this time she was taken ill and died, and her friends laid her in an upper room. Lydda was near by, and when Dorcas' friends heard that Peter was there they sent for him to come at once. This he did. On his arrival he was taken up to where Dorcas was lying, and the poor people and widows came to him in tears, showing the clothes Dorcas had given them.

Jaffa (Joppa)

Peter sent every one out of the room, knelt down and prayed. Then he said: "Dorcas! stand up!" She opened her eyes and seeing Peter sat up. Peter helped her up and then calling her friends showed them that she was alive. When the people around knew this many more believed in Jesus.

Peter stayed in Joppa some time with a tanner named Simon. The Jews did not like the trade of tanning and the very fact that Peter lived there makes us think it likely that Simon was a follower of Jesus and shows us that under the Gospel men were already looked upon as brothers whatever their condition.

A tanner in Palestine could not really live in the city, but must be outside and near the water. One fact about them shows how they were disliked: if a woman was betrothed to a man who afterward was found to be a tanner the engagement could be at once broken, though usually the betrothal was as binding as the marriage itself.

House of Simon the Tanner

THE MESSAGE FIRST DELIVERED TO A GENTILE

The Vision of Captain Cornelius

In Caesarea, another important city on the coast, perhaps thirty miles north of Joppa, was a regiment of Roman soldiers called "The Italian Band." A captain in this regiment was named Cornelius. He was called a Centurion, from the Latin word for 100, because his troop numbered 100 men. This Cornelius was a man who reverenced the true God, and so did all his family. He gave very generously to the poor around him, and prayed to God for guidance. One afternoon about three o'clock he saw in a vision or dream an angel from God coming into his room. He was much alarmed, but asked what was wanted. The angel answered: "Your prayers and your charities have been very acceptable to God. Now send to Joppa to a man named Simon Peter who is lodging with one Simon, a tanner who lives near the seaside."

Cornelius must have been very much surprised but he was so sure it was the voice of God speaking to him that he called two of his servants and a soldier that was always with him, all of whom worshiped the true God, and after telling them the whole story sent them to Peter.

The Great White Sheet

On the next day about noon Peter went up on the flat roof of the tanner's house to pray. He became hungry and while he was waiting for something to be prepared for him to eat he had a vision. He thought that a great white sheet was let down out of the sky by the four corners.

In it were all sorts of animals, reptiles and birds. Then he heard a voice telling him to kill one of these to eat.

But Peter said: "No, Lord; for I have never eaten anything common or unclean." That is, he had always

An Eastern House-Top

obeyed the rules of the Jews which forbade their eating of certain animals, and ordered that those to be eaten should always be killed in a certain way. But the voice replied: "What God has cleansed do not call common." This happened three times and then it was drawn up again into the sky.

While Peter was thinking over the vision and wondering

what it could mean, the three men from Cornelius came up to the outside gate and called out to know if a man called Simon Peter was staying there. The Spirit said to Peter: "Three men are seeking you. Go down and go with them, for I have sent them to you." Then Peter went down to the men and said: "I am the man you are seeking. Why have you come?" Then the men told him how Cornelius had been told to send for him. Peter invited them to come in and stay till the next day, for it was too long a journey to take twice without resting between.

Peter Visits the House of Cornelius

In the morning Peter the three messengers, and some of the people of Joppa started early, and the day after reached Caesarea. They probably went the whole way on foot, as that and horseback or muleback were the only ways of traveling there at that time, and people as poor as the Apostles usually went on foot.

Cornelius was expecting them and had invited his friends to come and hear what was said. So when Peter reached the house he found a large number of people. Cornelius tried to kneel and worship him as the representative of God, but Peter would not allow it, telling him that he was only a man. When he came into the house where the people were gathered Peter said that as a Jew he was forbidden to visit the Gentiles. He had, however, just been taught that he should never call anything defiled till he knew more about it. "That is why I came at once," he said; "now tell me why you sent for me."

Cornelius repeated to him his story of the vision and declared that all who were gathered together were there to hear what the Lord had given him to say. Then Peter began.

"I see truly that God is no respecter of persons [that is, is not partial], but that men in any nation who do his will are acceptable to Him. The Message God sent to His people Israel you know yourselves, for all the country knew of it from the beginning by John the Baptist, the story of Jesus of Nazareth, how God consecrated Him His

A House Similar to that of Cornelius

Christ by giving Him the Holy Spirit, and how He went about doing good and healing the sick, because God was with Him. We are witnesses to all that He did and yet they crucified Him!

"But God raised Him from the dead on the third day, and He showed Himself openly, not to everybody, but to chosen witnesses, to us who ate and drank with Him after

His resurrection. And He charged us to tell all people that He is appointed by God Judge of all men, and of Him it is that all the prophets spoke when they said that through His name all who believe in Him are forgiven."

Peter had not finished speaking when the Holy Spirit fell on all who were listening to the Message. Those who came with Peter were astonished that such a gift should be given to the heathen for they had not yet learned that God had sent His Son for all the world. But now they could hear these people speaking in different languages and praising God as the people did on the first coming of the Spirit. Peter than asked: "Can any one forbid that these people be baptised, now that they have received the Holy Spirit as well as we?" So they were baptised in the name of Jesus Christ; and they asked Peter to stay a few days longer and teach them about the Kingdom.

Peter Criticized for His Visit

Nearly all the followers of Christ at this time were Jews, and they did not yet understand that the Kingdom was to be more than a kingdom of the Jews, more glorious than the former ones but of the same peoples. They thought it was necessary to obey all the laws and rules of the Jews and were displeased that Peter should have visited and even eaten with Gentiles, that is, people who were not Jews. So Peter had to defend himself against their criticisms. When he went back to Jerusalem he told them the whole story just as it had occurred.

First he described his vision on the housetop in Joppa; and the arrival of the three men sent to find him. He then told of his reaching the house of Cornelius and learning from him of his vision which had made him send for Peter. "I had but just begun to speak," he continued, "when the

Holy Spirit fell on them exactly as it did on us at the beginning. As then God had given them the same gift as he did us when we believed in Jesus Christ, who was I that I should try to oppose God?"

When the disciples heard Peter's story and the story of the six men of Joppa who had gone with him, they could no longer blame him, but began instead to praise God for showing such goodness and love even to Gentiles. But it was a long time before the church as a whole was really convinced that the Gentiles should not be forced to become Jewish proselytes if they wished to join the company of believers in Christ. We shall learn later of the discussion and settlement of this question.

THE FIRST GENTILE CHURCH: ANTIOCH IN SYRIA

Although we have been hearing about the doings of only a few of Jesus' followers, we must not forget that there were very many others who all this time were telling the Message. There were at least five hundred at the time of Jesus' death; three thousand more joined the band on the day the wonderful gift of the Holy Spirit was first given; and the number had since then steadily increased. Few of these stayed in Jerusalem. Some left because their homes were in other places, and others because they were in danger in Jerusalem because of the hatred of Saul and other rulers of the Jews. These all gave the Message wherever they went, but for a good while to Jews only, not realizing any more than those in Judea that it was for all men.

But some men who had learned of Jesus, whose home was at Cyprus, and at Cyrene, a city on the northern coast of Africa, were not satisfied, and told others, Greeks, of the wonderful Saviour; and the Lord's power was with them, and many believed on Jesus. When those still at Jerusalem, who were the leading men among the disciples, heard about the work in Antioch, they sent Barnabas, of whom we have heard before, himself a native of Cyprus, to see if all was right. On his arrival he was delighted to see what splendid work was being done, and encouraged them to be faithful to the Master.

Soon after this Barnabas went to Tarsus to find Saul. This is thought to have been about A. D. 42 or 43. When Barnabas found Saul he brought him to Antioch, and the

two stayed there a whole year teaching the people and holding meetings. It is interesting to know that it was at Antioch, this city on the northeast corner of the Mediterranean Sea, that the followers of Jesus first were called "Christians" or "people of Christ," as the "People of America" are called "Americans."

About this time some prophets from Jerusalem came down to Antioch. One of them, whose name was Agabus, said that before long there was to be a famine over all the world that was then known. This famine really came not very long afterwards. When the Christians heard this prophecy they decided to send as much money as they could spare to the "Church" or group of Christians in Jerusalem to use for the poor. Not only were there likely to be more poor in the larger city Jerusalem, than in other places, but as the church there was the first one formed, "the Mother Church," it was always considered as having the most authority, and they could there learn of need anywhere, and send the money to help the poor in any place. This money was taken to Jerusalem by Barnabas and Saul.

THE PERSECUTION BY HEROD

The Arrest of the Apostles James and Peter

Just about this time the Christians in Jerusalem began to suffer from the enemies of the Cause. This we know was in the Spring of A. D. 44, fourteen years after Jesus' death. This is the first date we are absolutely sure about after the crucifixion. There was a king in Judea now, although he ruled under the Romans. His name was Herod Agrippa I, and he was the grandson of Herod the Great, by whose orders the children of Bethlehem were killed soon after the birth of Jesus. He was disliked by the Jews because he was not really a Jew, but an Idumean, by race, and also because he was ruling under Roman law.

This Herod decided that he would do something against the Christians. The first thing he did was to kill James the brother of John, who was one of the first four disciples called by Jesus to be with Him. When he found the Jews were pleased at this he arrested Peter also. It was just before the Jewish Passover feast, so he put him in prison till that was over. He was in the military prison with its great doors and heavy iron gates. Two soldiers stayed in the room with him all the time, fastened each to one of Peter's arms with chains; one more stood outside the door and one a little farther along the passage leading to the outside gate. These were changed every three hours so that none had a chance to get tired.

They surely thought they had him safe, and very possibly took all this pains because they knew that once before he had escaped from prison. Herod intended to

A Quaternion of Roman Soldiers

put Peter to death after the Passover was over, and the band of Christians felt that there was little hope of saving him. They prayed constantly for him: either that he might be saved, or that he might not in his suffering again deny his Master.

A Wonderful Release

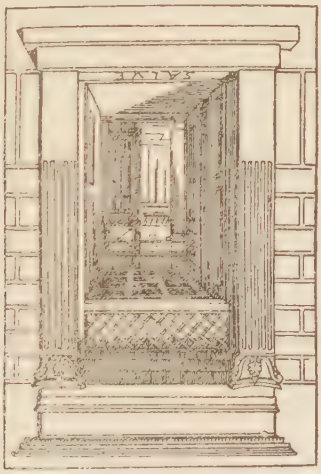
Just before the day in which he was to die Peter was quietly sleeping in the prison between the two soldiers

The Deliverance of St. Peter, by Raphael

who were guarding him. All at once a bright light appeared and an angel awoke Peter and told him to get up quickly. As he did so the chains on his arms and legs fell off, but neither soldier noticed it. The angel told him to dress and follow him. They passed through one

passage after another, no one noticing them, and at last went out of the prison into the street. Then the angel disappeared. Peter, who never thought it real, but supposed he was dreaming, came to his senses in the cool night air, and said to himself: "Now I know surely that the Lord sent His angel to deliver me from Herod."

So he went to the house of one of his friends, Mary the mother of the Mark who wrote the Gospel by that name. He knocked at the little door to the courtyard, for all was fastened up for safety, though there were many in the



Outer and Inner Doors

house praying for Peter. A young girl named Rhoda answered the knock, and when she heard his familiar voice answering her question of "Who's there?" she lost her senses completely. Instead of unfastening the door at once and letting him in out of the chill and the danger,

she ran into the house again, into the room where the people were, and cried: "Peter is standing outside the gate!"

"You are crazy," they all said, but she insisted that it was so. Then they said: "It is his guardian angel;" for all people believed then that each person had an angel whose duty it was to care for him in danger. But Peter went on knocking! and at last some one opened the door, and sure enough there was Peter himself! They were very much astonished to see him there, and probably all began to talk at once. But Peter held up his hand for silence and told them the whole story. Then, asking them to see that the officers of the church knew of it he went away from Jerusalem.

The soldiers in the morning were very much excited and troubled as to what had become of Peter! Herod tried to find him, without success. So the soldiers who had failed in their duty were killed, according to the Roman law.

The Death of Herod

Very soon after Peter's escape Herod went to Caesarea which was the capital of the Roman Province of Palestine. The people of Tyre and Sidon, two cities on the seacoast north of Caesarea, had displeased Herod greatly, we do not know how. When they learned that he was at Caesarea they sent messengers to him. But they did not dare to ask to see the king at once, so they in some way gained one of his chief officers, Blastus, over to their side, and through him asked for forgiveness and peace. Then on a day agreed upon Herod put on his royal robes and sat on a throne and made an oration to the messengers in the presence of a large number of the people.

All kings were very fond of flattery, and the people who crowded around, seeing the beautiful garments and jewels flashing in the sunlight, and hearing the eloquence of Herod, shouted out: "It is the voice of a god and not of a man." Herod was proud and happy, but it did not last long. Being a Jew by religion he knew such flattery was wrong, and his punishment came at once. Just as they were shouting he began to have the most violent pain, and had to be carried into the palace, where after a few days of great suffering he died. This we know from other histories was in the Spring of A. D. 44.

Of course the death of Herod put a stop to the persecution he had begun, and the church grew and increased in power and strength.

THE FIRST GREAT MISSIONARY JOURNEY

Saul and Barnabas Ordained as Missionaries

Two or three years after the death of Herod a very important step was taken by the Christians. The Apostles and chief teachers still remained at Jerusalem, as they had ever since the death of Christ. But at Antioch there were now, sixteen or seventeen years after Jesus' death, a good number of fine men. Barnabas and Saul were there, having returned there after they had finished their errand to Jerusalem, and several others are named, of whom we know nothing more.

As they worshiped and prayed for help in the work, the Holy Spirit told them to appoint Barnabas and Saul for special work. So after a sort of ordination service they started on a missionary tour through the other countries which knew nothing of Christ. John Mark, who later wrote the Gospel, a cousin of Barnabas, though probably much younger, went with them to wait on them so that they might be able to use all their time in working for the Kingdom.

The Missionaries in Cyprus

These missionaries went to the nearest seaport, Seleucia, and from there sailed to the island of Cyprus, where Barnabas' home had been. As soon as they landed they began to preach the Gospel in the synagogue of the Jews. They traveled through the entire island from Salamis at one end to Paphos at the other. But we do not know anything that happened except at Paphos.

There a Jew, a false prophet or magician, something like Simon of Samaria, was living with the Roman governor, who was a man of education, and willing to hear the word of God. This Jew was called Elymas, which means "magician;" his name was Bar-Jesus. When he heard

Elymus Struck Blind, by Raphael

Saul, who from this time we hear of always by his Roman name, Paul, he tried to persuade the governor not to hear or believe him. Paul, filled with the Holy Spirit, rebuked him very sharply.

He said: "O man full of deceit and mischief, son of the evil one, enemy of all that is right, will you not stop trying to turn men out of the right way? Now God's hand is upon you, and you shall be totally blind, not even able to

tell light from darkness, for a time," or till God saw fit to restore him. At once he became blind and called for some one to lead him by the hand lest he hurt himself. We know no more of this man. It may be that the chance to think which it gave him may have taught Elymas as it did Paul to believe in the Lord Jesus Christ. But all around were much impressed and the governor believed that the missionaries were the messengers of God, and became a disciple of Jesus.

From Cyprus to Antioch in Pisidia

Paul and those who were with him left Cyprus in the spring or summer, and sailed north to the mainland of Asia Minor, now Turkey in Asia. They landed in the town of Perga in a small country called Pamphylia. But they did not stay there long. There is a good deal of malaria in this region in the summer now, and probably there was then. So they started at once for Antioch in the country of Pisidia among the mountains one hundred miles from the seacoast. But before they left Perga John Mark left them and went home to Jerusalem. Some say the young man was merely homesick, but it is much kinder to think that he was sick with this malaria and felt he could not go on with the hard journey, and this explanation is also one very likely to be true.

They stayed a good while at Antioch because it was a large city and there were many travelers passing through it. Their first act was, as usual, to go quietly into the synagogue where the Jews were worshiping on the Sabbath day. Of course the presence of the strangers would be noticed, so when the leaders were ready for what we would call the sermon they sent to them to see if they would speak to the people.

Paul was very glad of the chance, and at once stood up. "Men of Israel," he began, "and all present who fear God." Then giving a very short statement of a few of the most important facts of their history, he declared that God had, according to His promise, sent a Saviour, Jesus, to His people, Israel. John the Baptist, he said, preached the baptism of repentance, but he himself said that One Who was coming after him was far above him.

"Brethren," Paul went on, "men of the race of Abraham, it is to you that this salvation is sent. For the Jews of Jerusalem and their leaders have refused Him and killed Him, though they knew He was innocent. But all was done as our great prophets had said so long ago, and God raised Him from the dead, a fact that is proved by many witnesses. And now we are bringing you the Good News that the Messiah that you have so longed for has come. But He is not dead, for He was too great to be conquered by Death; He is alive with God, and through Him we all may receive forgiveness for our sins. But see that you do not despise Him and reject Him, for punishment will come if you do."

The people in the synagogue were very glad to hear Paul, and asked him to speak to them again the next Sabbath. A good number of the hearers followed Paul and talked further with him, and the next Sabbath the crowds that came to hear Paul made it seem as if everyone in the city was there.

Turning to the Gentiles

But when the Jewish leaders saw the crowds that came to hear Paul they were very jealous. No such numbers ever came to hear what they had to say! Besides, if what he said was true they could not go on teaching just as

they had before. So they began to make trouble for him, contradicting what he said and calling him bad names. At last Paul and Barnabas could stand it no longer but said boldly: "It was necessary to bring the Message first to you because you are the leaders of God's people here. But now you have refused it and proved yourselves unworthy of this eternal life, we shall give our Message to the Gentiles. For thus our God has commanded us."

When the Gentiles learned that Paul had offered them freely the word of life they were glad and many believed and became Christians. So for some time, probably for several months, the teachers stayed in Antioch and taught the people about Christ.

The Visit to Iconium

After a time, however, the Jews who had been so bitter against Paul stirred up the men and women who were most devoted to the Jewish religion, persuading them that it was in danger; and they raised up a persecution against Paul and Barnabas and forced them to leave the city. They went to Iconium, a city in the same mountainous region, but in another province a little to the southeast. But they left happiness behind them among the people who had accepted Christ as their Saviour.

Not discouraged at their treatment at Antioch, Paul and Barnabas did in Iconium just as usual: they went into a synagogue of the Jews and spoke to the people so plainly that many of them believed in Christ both among the Greeks and the Jews themselves.

But there too the Jews who did not wish to believe stirred up the people against the Apostles and the new converts. Paul was not sent away at once but stayed

for some months teaching and preaching and doing many wonderful things. After a time, however, the Jews had their way and a plot was formed to take the missionaries and stone them. By some means they learned of the plan and fled to another part of the same province where were two important cities, Lystra and Derbe.

"Gods in the Likeness of Men!"

At Lystra they found a man who had been lame ever since he was born, very much like the man at the Beautiful Gate of the Temple who begged of Peter and John and received such a wonderful gift. This man was among those who were listening to Paul, and Paul, looking straight into his eyes was sure that he was one who believed and had faith enough to be healed. So he said to him in a loud voice: "Stand upright on thy feet!" The man obeyed at once, jumped at his feet, and stood and walked.

The people who were standing around in crowds were very much excited. They had never seen such a thing as that before. They shouted out therefore in their own language: "The gods have come down to us in the likeness of men!" for who but a god had power so great. So they called Barnabas "Jupiter," the king of the gods, probably because he was older and more dignified than Paul, and Paul became "Mercury," the messenger of the gods, because he brought the Message.

Of course the report of the affair spread very rapidly through the city, and the priest of Jupiter came with oxen and garlands to offer a sacrifice to the gods who had so honored them.

Paul and Barnabas either did not understand the language in which the people had spoken, or else they had

gone into some house before the cry was raised, so they did not know for some time what was going on. When at last they heard of the plan for a sacrifice they rushed out to the place where the priest stood, tore their garments as a sign of sorrow and cried:

Paul and Barnabas at Lystra, by Raphael

"Sirs, why are you doing this? We are men just like you and are only bringing you good news so that you should turn from these things to the worship of the living God Who made everything in heaven and earth,—the God Who gives you rain and fruitful fields, satisfying your needs and making you happy." At last they succeeded in stopping the sacrifice.

Soon after this the same Jews who had been so bitter

at Antioch and Iconium came down to Lystra. It shows how strongly they felt that they should have come a hundred miles on foot or horseback for the sake of keeping Paul from preaching the Gospel! The people of Lystra were very excitable, and were as easily stirred against the Apostles as they had been in their favor before. There was a riot and Paul was stoned and dragged out of the city, his enemies thinking that he was dead.

But while the Christians were standing around him, to give what aid they could or to care for his body if he were really dead, he rose and went back with them into the city for the night. The next day he and Barnabas went to Derbe, a city not far away, where they again preached the Gospel and taught the people.

Home Again

Derbe was at the edge of the Roman Empire and beyond it the Apostles thought it unwise to go. It might not have been safe for subjects of Rome to travel there, and the people would probably not have understood their words. So they retraced their steps, going again to the three cities where they had been so badly treated, talking to the Christians there, begging them to continue faithful to Christ and telling them that they must expect trouble and sorrow.

Then Paul and Barnabas ordained the elders the churches had chosen, prayed with the Christians and left them in the care of God.

At last they reached Antioch in Syria which they had left two or three years before. There must have been some excitement when these first foreign missionaries returned to the home church. We consider it a great thing now to have "a real live missionary" speak to us

and tell us of what he has seen and done in his work for the people of strange lands. And we can hear from missionaries at almost any time, by mail or cablegram; and none are absent two or three years without some letters passing back and forth.

But in those days there was no telegraph, no railroad, no regular mail service; no way of sending letters to friends except by special messenger, unless one chanced to find a man going on his own account. Probably the people of Antioch had not heard from Paul and Barnabas since they left. So a meeting was called together to hear what they had to say, and the whole story of their tour was told, to the great rejoicing of the hearers. The missionaries stayed there some time, resting and probably preaching and teaching. It was what we call the missionaries' "furlough."

GENTILES OR JEWS?

The Discussion

Not long after the missionaries returned to their home church at Antioch, some men came there from Judea, the part of Palestine near Jerusalem, and told the Christians that they could not be saved unless they became Jewish proselytes as well as Christians, and observed the laws of Moses as well as the commands of Christ. Now this did not at all agree with what Paul and Barnabas had been teaching and they did not believe it at all. They tried argument against it, but it was of no use, and there was danger of a quarrel.

So it was decided to send quite a number of men to Jerusalem where the church was the oldest and under the strongest Jewish influences, to ask advice. There were quite a number of the Apostles still there, and many men of great ability, and for this reason it was known that the question would be carefully and fairly considered and answered. And any decision of this church would be respected and obeyed among Christian Jews everywhere.

It was a journey of some three hundred miles from Antioch south to Jerusalem and it must have taken the messengers a long while. On the way they stopped among little groups of Christians and told them about the beginning of the work among the Gentiles and great was the joy of all. When they reached Jerusalem a great meeting was held where Paul and Barnabas told again the story of their missionary journey. But some of the Christians who had belonged to the Pharisees, the strictest

sect among the Jews, rose in the meeting and declared that all converts ought to become Jews first and obey all the laws of Moses.

Now this was really a very important question. It is even more important to us than to the people of those times, for think how it would be today if all had had to become Jews before they could be Christians. Many of the Greeks and Romans would never have consented to become Jews though they accepted Christ as their Saviour. If the church at Jerusalem decided that no one but a Jew or a Jewish proselyte could be a Christian, either the church of Christ would have been confined to the small number of Jews in the world, or there would have been two independent churches, one of Jews and one of Gentiles. All Christ had required was faith and love, and many had believed in Him who did not believe in the laws of Moses.

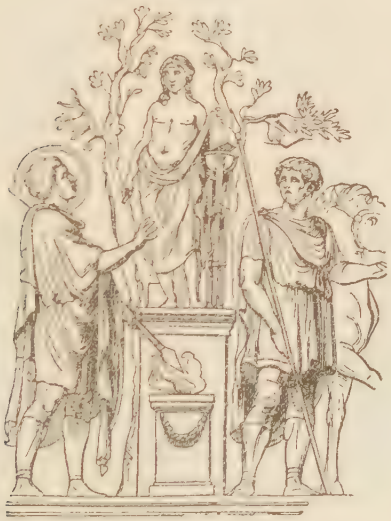
How it was Settled

Another meeting was held to consult as to the best way to decide the question. After considerable discussion Peter rose and said: "Brethren, you know how a good while ago [about ten years] God chose me, that from me Gentiles should hear the Gospel and believe. And God who knows men's hearts gave them the Holy Spirit, as He did to us, making no distinction between us because of our race. Now why should you make it so hard for these new converts; wishing to force them to try to keep strict rites and ceremonies that we all find it hard to keep? We believe that both we and they are saved by God's grace, and not by this keeping of the law."

Paul and Barnabas told again all the wonders and marvels God had done among the Gentiles through them.

Then James, who was for a long time the real head of

the Church, rose and gave his opinion. "Simeon," he said, (that is, Peter), "has told how God first visited the Gentiles to win from them His followers; and even our old Hebrew prophets have declared that the Gentiles shall seek after Him and be His. Wherefore my judgment



Altar with Statue of Apollo

is that we do not trouble the Gentiles with our Jewish rules and regulations, but write them to keep (1) from pollutions of idols; (2) from fornication; (3) from things strangled; and (4) from blood; because for many years in every city there are services in Jewish synagogues where Moses' laws are taught."

Now it is hard for us to understand what these four things mean unless we know something about the life of

these Gentile cities. The people were all idolaters, and much of their daily life centered around the idol.

Animals were sacrificed to the idols and then either eaten by the family or at feasts or sold in the public market. All the best Christians even of that day knew that the idols were nothing at all and no meat was injured in any way because it had been offered to the idol-image. But there were a great many who had only just left the worship of idols who could not quite yet understand that they were nothing but called them false gods, or evil beings.

A Roman Feast

Then too, the idolaters themselves must see a difference between themselves and the Christians if they were to be won to Christianity. These meats were the "pollutions of idols." "Fornication" meant here the idol feasts which were evil in every way, but very common among the idolaters. The other two refer to the method of killing animals for food. The Jews had their own way of killing, taught in the law of Moses, and used by them even to this

A Simple Meal

day. The blood of the animal must be saved, and some remain to be eaten.

So we see that what James really meant was this: all the Christians must keep away from all idol feasts or any places where the people were drinking or acting improperly; they must not eat meat offered to idols; and must not eat what was especially forbidden to Jews, because there were Jews in every city and in every band of Christians, and their laws were publicly taught in every city.

We should use the same principle in doing things that others think wrong when we do not; as Paul said in one of his letters: "if meat causes my brother to stumble I will eat no meat for evermore, that I cause not my brother to stumble."

Every one was pleased with this decision,—each side was to give up what was especially disliked by the other. So the officers of the Church wrote a letter to the Christian Gentiles in Antioch and all the country near, telling what the decision was and why they had made it. Then they sent two of the Christians of Jerusalem, Judas and Silas, to Antioch with Paul and Barnabas. Of course they had been anxiously expected because no report of their doings could have reached Antioch before this. At once a meeting was held and the letter read, amid great rejoicing. Judas and Silas remained there some time, preaching and teaching the people. Paul and Barnabas were also in Antioch and probably others of the leading men, for Antioch was a large place and there were many coming and going.

THE SECOND MISSIONARY JOURNEY

A Difference of Opinion Between Good Men

After a while Paul thought it time to go again into Asia Minor and see how the churches they had founded were getting on. Barnabas agreed to it, and wanted to take John Mark with them again. Paul was not willing to risk it. Mark had left them before just as they needed him most and whether he was to blame for it or not Paul was afraid it might happen again. Neither was willing to yield and they decided to separate and make two parties instead of one.

Barnabas took Mark and went to Cyprus, and is not again mentioned in the Acts. But Paul speaks of him with honor in his letters and also of Mark who became a strong man among the Christians. Paul chose Silas, one of the two sent from Jerusalem with him, and started his journey by a tour around the country near Antioch before going to Asia Minor.

Timothy

When Paul and Silas were in Lystra on this trip they met there a young man named Timothy. His mother Eunice was a Jewish Christian and his father was a Greek. All that knew him spoke well of him and Paul wanted him to go with them on the journey, to help them. Paul was very anxious not to give any offence to others and as he knew many still thought all converts ought to be Jews as well as Christians, he had Timothy circumcised so that he would be a true Jew. The fact that his father was a

Greek was the reason why it had not been done before.

Paul always said in his teaching that every one had a right to do whatever he wished that was not really wrong, but he also always said that every one had a right to refuse to do as he wished if he thought he could help people that way. That is one reason for this action of his in regard to Timothy. Besides the Jews would not have listened to him if he was half a Gentile, and had not taken steps to become a true Jew.

Costumes of Arab and Greek

So Paul and Silas and Timothy went through all the cities where Paul and Barnabas had been before, teaching the Christians and telling them the decision of the leaders at Jerusalem in regard to the need of becoming Jews.

The Cry from Macedonia

After visiting all the churches they had founded the missionaries tried to preach the Gospel in other parts of Asia Minor, but in some way they were not allowed to do

so. One night when they were in Troas, a city near the Hellespont, Paul had a dream in which he seemed to see a man dressed as a Macedonian Greek, standing and saying to him: "Come over into Macedonia and help us!" At once they felt that since they could not preach where they were they would at least try to see if the way was open to go to Greece.

Luke for the first time says "we" and "us" here, so most students think that he met Paul at Troas and made this part of the journey with him. He was with him a

A Ship of Paul's Time

good deal from this time and it was a very good thing for Paul, for he was not at all well and strong and no doubt was kept better and more able to preach by having a physician with him as his traveling companion. However, at this time he only traveled with him for a little while.

The little party of Christians took a ship at Troas and sailed for Neapolis, a seaport at the Northeast corner of the Egean Sea, in that part of Macedonia which for very many years belonged to Turkey, but which in the Balkan war of 1913 was taken from them and given back to Greece.

The winds were not favorable and it took them five days to reach their port, a trip not over one hundred and fifty miles.

Philippi, the principal city of that part of Macedonia, was about ten miles from Neapolis, where they left the ship. It was a Roman "colony," meaning a free city governing itself like Rome.

On the first Sabbath they were in the city they found a small place where the Jews were accustomed to meet for prayer, outside the gates, by a river side. Very likely there was no synagogue, and the rulers of the city might not have allowed them to meet within the gates, as was for a long time the fact in regard to Protestant churches in Italy. The missionaries sat down and talked to the people who came there.

One of the women who was there was Lydia, a seller of the richly dyed purple garments made in Thyatira, a city in Asia Minor. She must have been a rich woman, for these purple garments were very costly, and it required a large capital to enter the business, and large fortunes were usually made by those who dealt in them. This Lydia heard Paul speak and believed his Message. She was baptised and soon after brought the members of her household, that is, whoever was in her family, whether children, slaves or work-people. Lydia begged the missionaries to make their home with her while they were there, and she begged so hard that they consented.

The Slave Girl

On several days as Paul and his friends were going to the place of prayer they met a poor slave girl who was at least partly crazy. She was the slave of a company of men who made much money through her answers to

people who wanted to find out about the future. Very likely she said things that could be taken in more ways than one so that whatever happened they could not be blamed. You remember, perhaps, the Oracle at Delphi, which was something like this, where the answer was once given that "Rome Pyrrhus shall conquer." Pyrrhus thought it meant that he should conquer Rome, but to his cost found that the truth was that Rome conquered Pyrrhus!

When the poor girl saw Paul she cried out: "These men are servants of the Most High God who are telling you the way to be saved." She did this a good many times. Whether she had some knowledge of Paul and some sense of what she was saying we do not know. People in her condition have often more sense than people think, and really say very bright things at times.

But whatever the cause of her words Paul did not want that sort of advertisement. So at last he stopped when she called out, and told the crazy spirit to leave her, and at once she was made well. But this made her masters very angry. They cared not at all about the girl, but they wanted the money she brought them. So they seized Paul and Silas and took them before the judges and said: "These men, Jews, are troubling the city greatly, teaching customs which we Romans feel are wrong." The only trouble so far was their interference with their money-making, but that even in our day is enough to make many people fight hard against the Gospel and all religion.

The accusation was of course believed, especially by the crowds which always gather in such cases, and the judges ordered them to be well beaten with rods. After this was done they were put into prison with the command

to the jailer to keep them safely. Prisons in that day were not like those in Christian countries today; they were miserable holes, an inner room without light or air save by a door leading to an outer room, and the doors fastened by iron rods put across them. All prisoners were fastened by chains on either hands or feet, or both, to rings in the wall which was usually of mud or bricks.

A Prisoner in Stocks

The jailer having been charged to keep Paul and Silas securely put them into the inner room; and worse yet put their feet into stocks or wooden frames with holes just large enough to admit one's ankles. These were different distances apart and it was impossible to either sit or lie in a comfortable position.

The Earthquake

Certainly Paul and Silas would not be blamed for some soberness and even groaning with the pain of the terrible whipping, the darkness, and dirtiness of the prison, and

their uncomfortable if not really painful position. But no! Instead of that, since they were unable to sleep they prayed and sang hymns of praise to God so that the other prisoners were listening to them. Is this not a wonderful proof of what the love of Christ can do for his followers!

Suddenly, at midnight, there was a great earthquake, and the house in which was the prison was shaken, the bars were shaken out of their sockets and the doors flew open: the rings were shaken from the walls, and the prisoners were loose.

The earthquake woke the jailer, whose first thought was for his prisoners. Going to the entrance and seeing all the doors standing open he was sure all the prisoners had fled, and drew his sword to kill himself; for death was the Roman penalty for losing prisoners, and he preferred suicide to the shame of execution. But Paul, either hearing him, or seeing his form against the lighter outer court, called out: "Do thyself no harm, for we are all here."

The jailer, overjoyed, called for a light, and went into the prison. Connecting in some way this earthquake with these strange prisoners who had made such a wonderful cure, and who remained prisoners when they could be free, he fell on his knees before Paul and Silas, brought them out of the prison, and said: "Sirs, what must I do to be saved?" Not saved from punishment from the Romans, for there was no longer any danger of that, since the prisoners were not escaped; but saved from the wrath of such a powerful God as the one who seemed to him to be avenging already in this wonderful way the wrong done to His servants.

Paul answered: "Believe in the Lord Jesus, and thou shalt be saved." And they held a meeting right there,

the Apostles and the jailer and his family, and the Gospel was preached to them. They all believed and were baptised. The jailer washed the sore backs of Paul and Silas and gave them food to eat and made them comfortable for the rest of the night.

The Release

The next morning the rulers, who either thought they had yielded too much to the mob the day before, or who had been frightened by the earthquake, sent their officers the Roman "lictors," to the prison with the order to let the men Paul and Silas go. The jailer was much pleased, and told them that they might go free. But Paul, as much for the good of the young church there as for himself, had determined to have real justice. "No," he said, "these rulers have had us beaten publicly, without a trial, and condemnation, though we are both Roman citizens, and have put us into prison. They must not now let us go secretly, they must come themselves and set us free."

These words were reported to the rulers and they were much afraid when they learned that they were Roman citizens. To be a Roman citizen gave great privileges in those days. It was said that "to be a Roman was greater than to be a king." One of these privileges was that they should not be beaten at all, and not even put into prison save after a fair trial. Any one doing these things to a Roman citizen was liable to severe punishment, and perhaps to death. So the rulers came at once and begged them not to make complaint against them, brought them out of the prison, and asked them to go away from the city, lest there be a further disturbance.

So after being set free Paul and Silas went to their

home at Lydia's house, and after meeting with the Christians and setting their minds at ease, they left the city.

Success and Jealousy at Thessalonica

Paul, Silas and Timothy traveled from Philippi along the coast of the Egean Sea, through Amphipolis, a town famous in Greek history during the Peloponnesian war, and Apollonia, to Thessalonica, about one hundred miles from Philippi. This was the largest town in Macedonia, a very important city then, and now also under the name of Salonica, or Saloniki. It was Salonica which was the home as missionary of Miss Ellen Stone, who was captured by the brigands several years ago and held for ransom till the people of America paid the money to set her free. It was also often spoken of during the great European War which began in 1914.

In Thessalonica was a Jewish synagogue, and Paul began teaching there. Three Sabbaths he attended service there and spoke to the people, proving to them out of their own Scriptures that the Messiah was to be a man who should suffer death and rise again; and also declaring that the Jesus whom he preached was the Messiah. A number of his hearers believed his words, a few being Jews, but for the most part Greeks and women.

As so often happened the Jews were jealous and finding some street-loungers who were very willing to make trouble for anybody, they gathered a crowd, went to the house where Paul was staying with a man named Jason, attacked the house and tried to find the missionaries. When they found they were not in the house they took Jason and several Christians they found and made them go before the rulers of the city. When before the judges the Jews said: "The men who are turning the world upside

down have come to Thessalonica and are living with this Jason. They do many things against the laws of Caesar saying that they have another king, one Jesus."

Of course we see how they got this idea. Jesus is our King; he was the King of the Jews and of the Christians; but not in the sense these men understood it. Every one on earth is His subject, and being under His rule does not interfere with the service of any other right-doing king. What they said is also interesting because it shows what great influence Christianity already had.

The crowds and the rulers of the city were much troubled at this accusation. They believed that Paul was working against the rightful king of Rome, and so ought to be punished. But Paul was not in their presence, and what should they do with these men? So they made Jason and the rest deposit a sum of money which should be forfeited if anything against the laws was done by the missionaries who were their guests. Then they let them go. The Christian company at once sent Paul and Silas away by night to Berea, a city about fifty miles distant. They were afraid, not that Paul and Silas would do things against the law, but that the jealous Jews would make the rulers believe that they had, and so have an excuse to persecute the little band of Christians.

The Noble Bereans

Paul and Silas did not keep quiet at Berea any more than at Thessalonica. They went into the synagogue as usual and taught the people about Christ. These Jews were better in character, "more noble" our common version of the Bible says, than those who had just been so jealous of the missionaries. They read their Scriptures carefully to see whether the prophecies read as Paul

Paul Preaching to the Thessalonians, by Doré

claimed, and if they could be explained as he explained them. And they were ready and willing to be convinced that he was right. So a good many Jews as well as Gentiles believed on Jesus and accepted Him as their Saviour.

But the Jews of Thessalonica were not willing that Paul should stay so near them. When they found out that he was at Berea and preaching Christ, they went there themselves and stirred up the people who did not yet believe in Christ. And the missionaries seem to have been in real danger. So Paul and several of the Christians of the city as guides started from Berea towards the Ægean Sea, finally reaching Athens, the greatest city in Greece. Silas and Timothy stayed at Berea, for some reason, and when Paul and his guides reached the end of their journey and the Bereans bade Paul goodbye, they carried messages to them to come to Paul at Athens as soon as possible.

A Sermon in Beautiful Athens

Athens, the great and glorious capital of Greece, —the home of art and learning,—where there were so many famous teachers that the Roman boys hardly thought they had a fair education without spending some time there,—the place so filled with beautiful buildings and statues that hundreds visit it today just to see the few ruins that are left after all these centuries,—Athens had never before been visited by Paul and he was greatly impressed by all he saw. He probably spent several weeks there in all, and no doubt passed much of his time walking amid the beauties of the city, or listening to the words of the famous teachers.

But beauty and learning were not of great account in his mind when he saw the city full of idols and idol altars. For with so many people of all regions coming there altars

had been erected to every god of every nation, and then, lest perhaps they had forgotten one who might take revenge on them for the slight, they erected one or more "To an Unknown God." Some think that the God of the Jews, among others, was thus meant to be honored.

We know Paul too well to think that he could keep silence, though it is not probable that the missionaries had ever intended to do any work here, certainly not Paul alone, before being joined by others.

The Acropolis Restored

But Paul could not rest; he discussed the question in the synagogues with the Jews and all who worshiped there, and not satisfied even with this he mingled with the crowd in the great square of the city and talked with every one he met. It was easy to do this, for the Athenians were famous for their willingness to talk, especially about something new or strange.

By this means he happened to talk with some of the teachers and students of the great schools. Two famous schools were those of the *Epicureans* and the *Stoics*. The *Epicureans* were followers of a man named Epicurus, who taught that the purpose of life was pleasure,—not the pleasure of a moment or of a single day, but of the whole life; so that evil was to be shunned because it brought unhappiness. But the philosophers of Paul's day had forgotten the best of his teaching. The *Stoics*, the followers of Zeno, who taught in a porch or *stoa* said that nothing made any difference anyway; pleasure amounted to nothing and pain was no evil. So bear everything that comes in quiet, whether good or evil, for neither really matters.

Some of these men said: "What is this babbler saying?" That is, "this fellow who has picked up crumbs of learning." What has he to say to such wise persons as we? Others said he seemed to be talking about strange gods. This was because he always spoke of Jesus to them. This last was a real accusation, and might have caused Paul's death, as it had the death of Socrates years before. When this was heard Paul was summoned before the great council of the Areopagus, consisting of the regular teachers of the schools at Athens, whose business it was to test all who came with an intention to teach, and see if they were worthy. They were to judge whether Paul was teaching anything against the law.

These men were courteous to Paul. They asked him: "May we know what the new teaching is which you are talking about in our midst? For the things sound very strangely to us, and we would like to know what they mean."

We do not know just where the great council met when

Paul spoke to them; but we like to think that it was on the hill called Areopagus, or Mars' Hill, not very far from the Acropolis of Athens; perhaps because if it was there we can ourselves stand on the very place where Paul's feet stood when he uttered some very famous words.

He began very courteously. The translation of the

Paul Preaching at Athens, by Raphael

Greek in our common English Bibles is easy to misunderstand. We think of the word "superstitious" as meaning something rather ignorant and low. Paul would not have begun by telling his hearers they were ignorant, even if they had not been the wisest men in the world at the time! What he really meant was "very religious" in the sense

of being ready to worship all the gods whose altars he had seen. So he said:

"Ye men of Athens, I have seen during my stay here that you are very religious; for as I was walking about looking at the altars and statues of your city, I found an altar with these words upon it: 'To an Unknown God.' It is not a new god, but this one you have been worshiping, though you did not know Him, that I have been talking about with the people.

"The God that made the world and all things in it, being Lord of Heaven and Earth, is too great to live in a temple made by man, neither can men serve Him because He *needs* their service, since He Himself gave us everything we have, even life itself. All nations of men that live on the earth came from one source, God; and He knew all they would do, and all their history. His whole purpose has been that they should seek to know Him; and He is not hard to find for He is not far from every one of us; for all our life comes from Him. Even your own poets have said that we are His children.

"Now if we are the children of God we ought not to think that our Father is like gold or silver or stone carved by man alone, like all these statues which represent the gods here. There was a time when some men could not know this fact, and God did not punish them, because they sinned through not knowing. But now He calls every man to repent, because He has appointed a day when every man will be honestly judged as to his life in this world, by a Judge Who has already been appointed. And He has given assurance unto all men that this is so by raising Him from the dead."

Of course Paul said more than this, but this is the outline of his address. When he spoke of the resurrection,

some who did not believe there was any future life sneered at him and jested. Others kinder, but not convinced, said: "We will hear you again sometime." But they found nothing against Paul and he was allowed to go quietly. A few men believed his words, among them Dionysius, one of the members of the great Council itself. A woman also, named Damaris, is mentioned, who must have become prominent in the church, else her name would probably have been forgotten.

A Long Stay in Corinth

Paul left Athens not long after his talk before the Council, not even waiting for his friends to come to him from Berea. He went to Corinth which was quite near the modern city of that name. It was also a very prominent city of Greece and for some reasons it was a good place to begin work for all that region of country.

It was the center of trade and many people of all nations came and went through it. It was a large city for those times, about 400,000 population. It was a very wicked city, one of the worst in the world, partly because there was, on account of its mixed population, no pride of race to keep them from going to the bad; and partly because as so often happens in similar cases, many of the worst elements of the different races were gathered there.

Paul worked first among the Jews, of course, and he found a Jew named Aquila, who with his wife Priscilla had lived in Rome until the Emperor Claudius had commanded all the Jews to leave the city. This was done because it was not thought wise to have so many of the nation in Rome itself, while those in Judea were almost in open rebellion. This command was given early in A. D.

52, or 22 years after Jesus' death. So we have another date fixed for the history we are studying.

Aquila and especially Priscilla were people of good education, and we hear of them later in the story. All Jews were required to learn a trade even if they were to be men of learned professions, and Paul and Aquila were both tent-makers; that is they took the coarse goats' hair cloth and cut and sewed it into the tents used then by almost every shepherd and traveler and by many others also. So they all lived together and supported themselves by their trade during the week, and every Sabbath Paul preached Jesus in the synagogue.

When Silas and Timothy at last came from Berea they found Paul working hard, almost too hard for his strength; earning his living so he need not feel dependent on any one, and preaching Christ every time he had the chance. But the Jews here did not like the Message any more than in the other cities where Paul had been; they opposed him so strongly that at last he said: "Your loss is your own fault. I am not to blame if you will not believe. Henceforth, while I am in Corinth, I will give the Message to the Gentiles."

And he left the synagogue and entered the house of a man named Titus Justus, which was close by. But many Jews, even Crispus the chief ruler or leader among them, believed and joined the Christian worshipers. A man named Sosthenes became ruler in the place of Crispus, and of him we shall hear less pleasant tales later.

Paul was almost ready to be discouraged, it would seem; perhaps because he himself was almost sick. But one night he had a vision of Jesus, Who said to him: "Be not afraid but speak the word and do not stop, for I am with you; no one shall hurt you for I have many in this

city who will believe in Me." So for a year and a half he stayed there, quietly preaching and working. During this period he wrote two letters that we can still read, those to the people of Thessalonica. These give many hints as to his way of living and his way of working and preaching, and are very interesting.

Bedouin Tent

It would be well to read them now in connection with his stay in Corinth. If the letters are hard to understand in the common version, or the Revised Version, use the translation called "The Twentieth Century New Testa-

ment," where they are put into the common language of today, as if they had been written for us alone.

But there are some verses I want you to be sure and read, and these I am going to put right down here for you. And I hope you will learn them all.

1 Thess. 4:13, 14, 16, 17. But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him. . . . For the Lord Himself shall descend from Heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, hall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1 Thess. 5:8-10. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with Him.

1 Thess 5:15-24. See that none render to any one evil for evil; but always follow after that which is good, one toward another, and toward all. Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.

And the God of peace sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.

At last there came a time when the Jews in Corinth rose against Paul and brought him before the judge with the accusation: "This man is persuading men to worship

God contrary to the law." But the judge, Gallio, would not listen to them. He said if Paul had done anything really against Roman law he would hear the accusation; but since it was only against the Jewish law of religion they must attend to it; for he was not going to be bothered with it. Then the Greeks who never liked the Jews, took Sosthenes who was the leader in the case, and treated him roughly in the very presence of the judge. But Gallio, being a Roman, cared little for what he thought were differences of opinion among the Jews, who were not valued very highly by any Romans.

The Return to the Home Church

Paul remained quite a while after this in Corinth, and then sailed for home, taking with him his two friends Aquila and Priscilla. On the way they came to Ephesus, a very important city in Asia Minor. There he left his two friends, who had very likely come so far only on business, and he himself set sail after spending a day or so in the city. He was there at least over the Sabbath, on which he went to the Synagogue and spoke. Then he went to Jerusalem, met the church there, probably told them what he had been doing, attended the feast, and then went to Antioch from which he had been sent out.

APOLLOS THE ELOQUENT

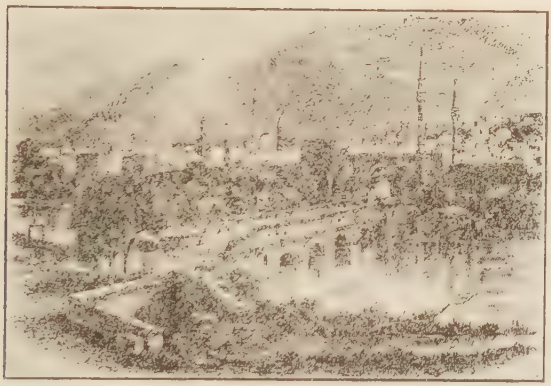
We saw that Paul left his friends Aquila and Priscilla at Ephesus while he went to Jerusalem. Not very long after this there came to Ephesus a Jew named Apollos, a native of Alexandria in Egypt, a very learned man, especially in the Jewish scriptures, our old Testament. He knew enough of the life of Jesus to feel sure that He was the Messiah, but knew little of what He had taught, and nothing of what had happened since His death. He had believed the teaching of John the Baptist, but knew nothing of the fulfilment of his predictions. He was anxious to tell others all he knew, though he knew nothing of the best part of Christianity; and was ready to speak in the synagogue in behalf of Jesus as the Messiah.

Priscilla and Aquila of course heard him speak, and saw that while he was honestly doing the best he could he did not know enough of Jesus to do the best work for Him. So they taught him what he needed to know: how Jesus had risen from the dead and ascended to the Father; and also all that had been done by Jesus' followers since He left them.

Later Apollos decided to go to Greece, and took letters to the Christians there. While there he was of great help to the disciples, for he was earnest and learned and publicly argued with the Jews, showing by the Old Testament that Jesus fulfilled all the prophecies of the Messiah.

While in Antioch during this furlough Paul wrote the letter to the Galatians which we have. While it is not known exactly what places were meant by "Galatia,"

yet we do know that it included a good many of the cities which Paul had visited during his Second Missionary Journey. It would be well worth while to read this now. Some of the verses it is especially worth while to know are these:



Antioch in Syria

Gal. 2:20. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I live in the flesh I live in faith, the faith which is in the Son of God, Who loved me, and gave Himself for me.

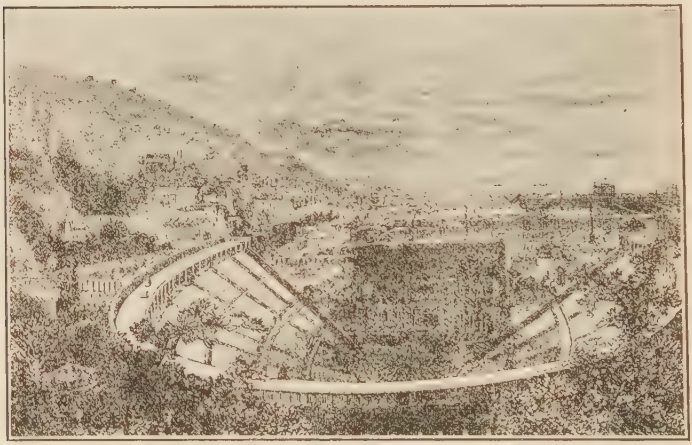
Gal. 5:22, 23. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.

Gal. 6:2-5. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he

have his glorying in regard of himself alone, and not of his neighbor. For each man shall bear his own burden.

Gal. 6:7. Whatsoever a man soweth, that shall he also reap.

Gal. 6:9, 10. Let us not be weary in well-doing; for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men.



Ancient Ephesus

THE THIRD GREAT MISSIONARY JOURNEY

Three Years at Ephesus

Paul did not stay long with the home church on his second furlough. He felt that his duty was to preach the Gospel, and he could not rest. So leaving Antioch he visited a number of the churches he had founded, preaching and teaching, and helping them in every way he could. In the course of his travels he came to Ephesus. While he had visited the city before he had not made any stop there, but this visit was a long one,—three years.

Ephesus was a large city for those times, and very important in many ways. It was, as Corinth was, a good place to work, and Paul found much to do.

First he found twelve men who were like Apollos in the knowledge they had of Jesus. They knew what John the Baptist had taught and believed that Jesus was the Messiah, but they knew nothing of His teachings and they had never heard of the coming of the Holy Spirit at Pentecost, and later upon all believers. Paul told them that John preached repentance and the preparation for the coming of the King; and he made very clear to them that Jesus was the Messiah and Saviour. Then they were baptised in the name of Jesus Christ, and as Paul laid his hands on them in blessing, the Holy Spirit came to them as to the disciples at Pentecost.

Paul spoke first in the Jewish synagogue, claiming and arguing that Jesus was the Messiah. He did this for three months. Then seeing that many of the Jews were becoming angry and were very likely to make trouble, he

left the synagogue and held his meetings in a lecture hall which went by the name of Tyrannus, perhaps its owner. For two years he carried on these meetings, working all day, as we learn from his letters, teaching and preaching after working hours; and all who lived in or passed through Ephesus had a chance to hear the Gospel.

Probably a good number of the churches we read of later were founded during these years by those who heard Paul at Ephesus. During his stay here he wrote the two letters to the church at Corinth which are left to us. They are very interesting to read in this connection.

Some verses we should remember are these:

1 Cor. 3:16, 17. Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye.

1 Cor. 6:19, 20. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

1 Cor. 8:9, 13. But take heed lest by any means this liberty of yours become a stumblingblock to the weak . . . . Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.

1 Cor. 13:4-7, 13. Love suffereth long and is kind; Love envieth not; Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh no account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.

But now abideth Faith, Hope, and Love, these three; and the greatest of them is Love.

1 Cor. 15:20, 55-58. But now hath Christ been raised from the dead, the first-fruits of them that are asleep.

O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

2 Cor. 1:3-5. Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ.

2 Cor. 8:9. For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

2 Cor. 9:7. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver.

2 Cor. 12:9, 10. He hath said unto me, My grace is sufficient for thee: for My power is made perfect in weakness. Most gladly will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak then am I strong.

In Ephesus were very many people who pretended to magical power; to heal the sick and do other miracles. Their power was largely pretence, though it deceived numbers of people. But God gave Paul power to do special miracles; not only could he heal the sick himself, but even the clothes he wore when carried to the sick and those with evil spirits cured their sicknesses. Paul was so successful that many of the magic workers thought to use the name of Jesus as a charm to bring them luck.

Paul Preaching at Ephesus

Some brothers, sons of a man named Sceva, tried to do this once to a man with an evil spirit. But the man said: "Jesus I know, and Paul I know; but who are you?" and then attacked them and drove them away wounded.

When this story became known all were afraid and felt that the name of Jesus was even more powerful than they had supposed. Quite a number of those who had done these sorts of things before really began to believe in Jesus as their Saviour, and feeling that their "magic" was wrong they brought the books which told about it and all their charms, and burned them. They might have sold them for a sum of money worth then as much as from $50,000 to $100,000 is now. But they were not willing to feel that they were helping others do wrong, so they burned the books instead.

When Paul had been in Ephesus about two years and six months he decided to go through Macedonia and Greece, and then to Jerusalem; after which he wanted greatly to go to Rome, where a few disciples had gathered. So he sent two of his friends, Timothy and a man named Erastus, ahead to let the Christians know that he was coming. Meantime he stayed in Asia, part of the time probably in Ephesus and part in other smaller cities and towns.

The Riot of the Silversmiths

There was in Ephesus a great temple which was so magnificent that it was called one of the "seven wonders of the world." The temple was built in honor of the goddess Diana. This was not the goddess we know of by that name but another, worshiped in Asia, as the one we know about was a Roman goddess. There was a number

of men whose business it was to make small copies of this temple and of the goddess in silver for the people to carry away and keep in their houses, so that they could worship there. The chief of these men was named Demetrius.

So many of these things were made that the business brought in a great amount of money, and Demetrius saw that if Paul had his way much of this money would be lost, because the worshipers of Diana would become so few that they would have little sale for the images. So he

Coin of Ephesus Showing Temple and Image of Diana

called together not only these workers but all who made their living by selling things for the idol-worship, and said to them: "Friends, you know that by this business we get our money. Now you see and hear that this Paul is persuading people not only in Ephesus but all through Asia that gods made with hands are no gods. So that there is great danger not only that our business will be injured but even our great temple will become of no account."

That was enough for such excitable people, and they began to shout: "Great is Diana of the Ephesians." There were so many of them and they were so excited that the disturbance spread all through the city. A large crowd rushed into the great theater, which would hold about 56,000 people, as history tells us. On the way the

mob apparently went to the house of Aquila where Paul lived, intending to seize him. Either because he was absent or because he was too well defended, they failed in that, but they took two of his companions with them into the theater. Paul wanted to go himself to the theater, and speak to the people, but the Christians would not allow it, and some of his friends among the "Asiarchs,"

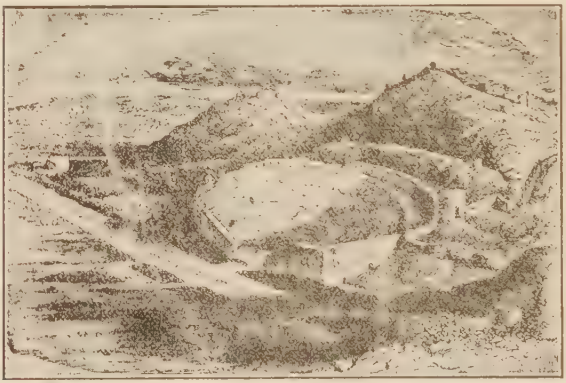
Front and Side View of a Shrine

who were city officials, sent messages to him, begging him not to expose himself.

Meantime the mob was making a tremendous racket, more than half not having any idea why they were there. The Jews were afraid that they would be confused with the Christians in the minds of the mob and come to harm; for they too were opposed to the worship of idols, as all knew. So one of them, Alexander, tried to speak to the crowd. But so soon as they saw that he was a Jew the

cry "Great is Diana of the Ephesians" was started, and soon spread through the entire mass, and for two hours steadily nothing could be heard but these words.

At last the most powerful man among the rulers of Ephesus, the "Secretary" or "Recorder," through whom they held their communications with their mistress the city of Rome, managed in some way to quiet the people enough to be heard. Then he said: "Men of Ephesus



Theatre at Ephesus

who does not know that Ephesus possesses the great temple of Diana, the goddess which came down from Jupiter, the king of the gods? Since no one can deny this you ought to be quiet and not act rashly. For you have brought here these men who have neither robbed the temple nor spoken against our goddess.

"If Demetrius and the others have a real complaint against any one there are courts and judges whose business it is to attend to these things. Let them go to work in

the regular way; and if you have anything to say about any public matters there is a regular assembly in which to settle it. But really there is danger of being accused by the Roman government on account of this riot, because there is no cause for it, and what can we give for a good reason to them?" Then he dismissed the crowd, which was at last quiet.

A Visit to the Christians in Greece

Not long after the riot at Ephesus Paul left the city and carried out his plan of going to Macedonia and Greece and visiting the different churches there. In Greece he spent three months, very likely the most of it in Corinth, as many questions had come up during his absence that needed to be settled.

During this visit he wrote the letter to the church at Rome, which he had long wished to visit. It would be well to read it all now. Some of the most helpful verses to learn are these:

Rom. 5. The whole chapter is so fine that it is hard to pick out the best verses. Perhaps we may take:

Ver. 1. Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.

Vers. 7, 8. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth His own love toward us, in that, while we were yet sinners Christ died for us.

Rom. 6:23. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

Rom. 8, is another chapter that we ought to learn as a whole. Perhaps the best verses are:

Vers. 1, 2. There is therefore now no condemnation of them that are in Christ Jesus. For the law of the

Spirit of life in Christ Jesus made me free from the law of sin and of death.

Vers. 14, 16, 17. For as many as are led by the Spirit of God, these are sons of God . . . The Spirit Himself beareth witness with our spirit, that we are children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him.

Vers. 28, 31, 32. And we know that to them that love God all things work together for good, even to those that are called according to His purpose . . . What then shall we say to these things? If God is for us, who is against us? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?

Vers. 35, 37-39. Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

Rom. 12:20, 21. If thine enemy hunger, feed him; if he thirst give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

But as usual the Jews were jealous and they made a plot against him so that at the end of his visit he decided to go back to Syria by land, instead of by ship, where, if his enemies were on board, he would be in more danger. So quite a number of friends went with Paul to Philippi, the city where Paul and Silas had sung at midnight in the prison several years before. Timothy is the only one of these men we have heard of before. The rest were: Sopater, from the church in Berea, Aristarchus and Se-

cundus from Thessalonica, and Gaius from Derbe. We learn from Paul's letters that they were a sort of committee sent to carry contributions from Greece to the poor of Jerusalem. Tychicus and Trophimus who belonged in Asia Minor, met him on the way, at Troas in Asia, near the Hellespont.

Luke uses the words "we sailed" in this account, so it it most probable that he joined Paul at Philippi. You remember Paul left him there on his other visit to the city.

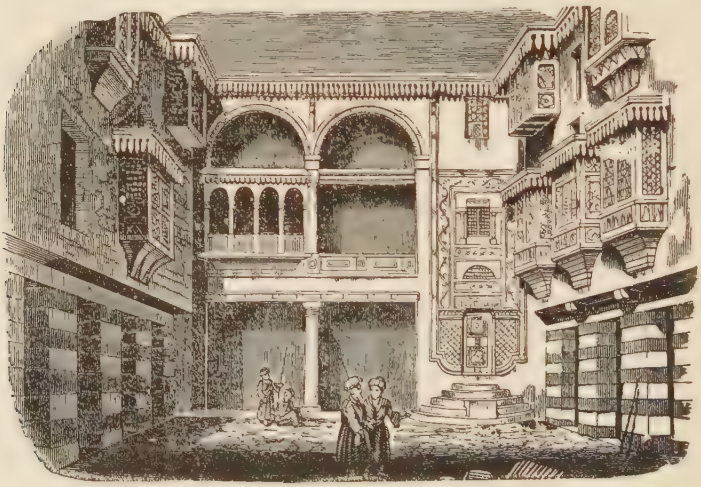
An Accident and its Results

At Philippi the friends took a ship for Troas, a trip which took them five days, though even in those days it should have taken only two or three. Here they waited seven days for another ship, and no doubt held many meetings. The last meeting was on Saturday evening, the beginning of the first day of the week by Jewish reckoning, which made every day begin at sunset. Many of our grandfathers here in America did the same,—began the Sabbath at sunset on Saturday and considered the holy day at an end when the sun went down on Sunday. Some think, however, that Luke was talking in the Greek manner, and that it was Sunday night when the meeting was held. However, it makes little, difference, if any, to us.

The service was the celebration of the Lord's Supper, and was probably held in the evening so that slaves and workmen might be able to attend. With this celebration there was also a preaching service. As it was the last time Paul was to speak to them on this journey, (and in fact it was really the last visit he ever made to the city), he had much to say, and he talked until after midnight. The room was well lighted with the smoky oil lamps in

use then, and it is very likely that with the crowd of people and these smoky lamps the room grew very close.

In the window, which in such places reached to the floor and was filled with lattice work instead of glass as now, sat a young man or perhaps a boy, named Eutychus, who became very tired and sleepy, and at last fell through the window to the ground beneath. The room was in the



An Eastern House

third story of the house and when he was taken up he was either dead, or so nearly so as to make it impossible for him to live. But Paul went down, put his arms around him, and restored his life to him. Then going back to the upper room the Lord's Supper was celebrated and at the beginning of the new day Paul left for his ship. His companions had left before and taking the ship at Troas

met Paul a little further down the coast, at Assos, where for some reason he went on foot.

A Meeting with the Men of Ephesus

From Assos the ship sailed along the coast of Asia Minor, stopping every night at some port, often one celebrated in Grecian history. At Miletus, Paul met many of the principal men of the church at Ephesus, to whom he sent word that he was there. When they came he spoke

Ancient Lamps

to them of his work among them. "You know yourselves what my way of living was all the time I was in Ephesus, serving God in humility, and with many trials from the plots of the Jews. How I never shrank from teaching you all you ought to know, both in public halls and in your own homes; talking to Jews and Greeks alike of repentance and faith in our Lord Jesus. Now I am going to Jerusalem from a very strong sense of duty, not knowing what may happen to me, save that the Spirit of God has told me that in every city I shall have sorrow and persecution. But I care not even for my life if I may only do the work that

is given to me by the Lord, in preaching and teaching the Gospel. Now I know that we shall never see each other again in this world, and I want you to bear witness that I never hesitated to speak to you all that God revealed to me concerning our Saviour Jesus Christ. See to yourselves, and to all the church over which the Holy Spirit has given you the care, as shepherds, that you care for them as for those whom Christ purchased by the shedding of His own blood.

Men at Prayer

"I know that after I am gone wolves shall come upon you and injure the flock, and some of your own selves shall speak wrong things and draw away disciples. So watch carefully, remembering my faithful work among you for three years. And now I commit you to the care of God Who is able to make you strong and holy. I never desired any other man's gold or silver. I myself earned

all necessary things for myself and those who were with me, setting you an example to help the weak and to remember that the Lord Jesus Himself said: 'It is more blessed to give than to receive.'"

Then he knelt and prayed with them all. They were very sad, even weeping greatly, and kissed Paul in the manner of these Eastern people. They were sorry to bid him goodbye, and especially sad because he had said they would never see his face again. Then they went with him to the ship.

The Voyage to Syria

The journey which brought them at last to Tyre, an important seaport far north in Palestine, took about a week, the ship stopping every night in some convenient port. At Tyre they found a group of disciples, so Paul remained there a week before starting south to Jerusalem. They too told Paul by the revelation of the Holy Spirit that he was going into danger in going to Jerusalem. But Paul felt it his duty to go; he had the money to carry to the church there, from the churches he had founded in Asia and Greece; and also, as a good Jew, he was very anxious to obey the law and attend the feast which was approaching.

So nothing could keep him, and he found a ship sailing south to a city called Ptolemais, near Mt. Carmel, near the border of Samaria. The Christians of Tyre, men, women, and even children, went with Paul to his ship, and knelt for a farewell prayer on the beach. We have seen how stern Paul could be at times when he thought it best. Does not the presence of the children here show his loving side as well? and also the fact that all loved him

well? All were sorrowful that danger was coming to their loved teacher.

At Ptolemais he stayed one day with the Christians, and on the next morning the little company of Christians set out on foot for the south.

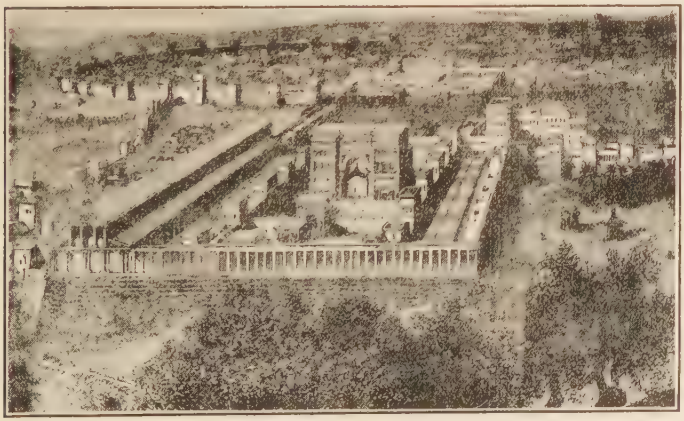
Modern Tyre

The Journey to Jerusalem

Reaching Caesarea on the way they found Philip, of whom we have heard before. He was the man who preached in Samaria first, and who later convinced the Treasurer of Queen Candace that Jesus was the Saviour of the world. They remained with Philip for some time, perhaps a week or ten days. Philip had four unmarried daughters (an unusual thing in that age) who all "prophesied" as they call it. This does not mean tell future events alone, for the word was used when our Bible was

translated to mean to bring any message from God, or for ordinary preaching. A long essay was written at that time with the title "On the Liberty of Prophesying," which argued for the right of all ministers to preach as they thought right, with no idea whatever of telling the future.

While Paul was at Caesarea a man named Agabu came there from Judea. He had some power of telling the future, for it was he who had foretold the famine, during one of Paul's other visits to the city of Antioch. He also had had a chance to know the feelings of the Jews against Paul, and by a vivid illustration he showed how Paul would be bound "hand and foot by the Jews and delivered to the Gentiles." Agabus' reputation as a prophet was so great that not only the people of Caesarea but Paul's traveling companions even, begged him with tears not to go to Jerusalem. Paul answered at last: "Why are you



The Temple Restored

weeping and breaking my heart? I am willing not only to be bound but to die at Jerusalem for the name of the Lord Jesus."

Finding he would not be persuaded they yielded, saying "God's will be done." So after the short visit Paul started again on his journey.

It was just Pentecost time, and Paul was very anxious to keep the feast at Jerusalem, and for that reason had hastened away from Asia Minor. Naturally a number of people from Caesarea would be going to the feast and they all made one company, one of them being a man named Mnason, a native of Cyprus, but now living in Jerusalem. With him Paul had planned to live while at Jerusalem. After about two days more they reached the city, and were warmly welcomed by the members of the Jerusalem church.

"AVOID ALL APPEARANCE OF EVIL"

The day after their arrival a meeting of the elders of the church was held and Paul and the rest attended it. After greetings he gave a careful account of all his doings during his absence on his missionary tour, and the great success he had had. They all glorified God for His great works.

Then they said to Paul: "You see, brother, how many thousands of Jews have joined our company, and they are all anxious to keep all the law of Moses as fully as before. These have been told that you teach the Jews in other lands to give up their Jewish laws and customs. Now they will hear that you have come. So do what we tell you. We have four men among us who have taken a vow. Now you take these men and go through the ceremonies with them and pay their expenses, so that all may know that there is no truth in the stories that they have heard, but that you yourself keep the law strictly, only teaching the Gentiles as we ourselves directed before."

This vow was what they called the Nazarite vow; which while sometimes taken for life was at other times only taken for a short time. The final ceremonies, which Paul was to go through with the men, took seven days, and ended with the shaving of the head, and sacrifices.

Paul was willing to do anything which should seem wise in this way, so he took the men and went through the ceremonies with them.

THE MOB IN THE TEMPLE

But just before the seven days were ended, some Jews who had come up from Asia to the feast saw and recognized Paul. They seized him and cried out: "Men of Israel, help! This is the man who preached against the law and the temple. And he has brought Gentiles into the temple where none but Jews may come."

None of these things were true. Paul never preached against the temple nor the law God gave His people by Moses; but it is very possible that these Jews might so have understood his teaching to the Gentiles. As to his bringing Gentiles into the place where it was forbidden, there was no truth in that either, but as they had seen him in the city with some of the Gentile Christians from Asia they thought that of course he had taken them with him into the temple!

But though it was not true those that heard it did not know tha . Any insult to the temple aroused their anger very quickly, so a crowd of angry people gathered at once, took Paul and dragged him out of the temple. The doors of the temple were at once shut, so that no one should enter who was forbidden.

Paul was in great danger of being killed at once by the mob; but the chief officer of the band of Roman soldiers who were in the castle of Antonia close by the temple, learned of the uproar and excitement in the temple, and came with a number of soldiers, as was his duty, to see what was the matter. The people grew more quiet as they came, and stopped the rough treatment they were giving Paul.

St. Paul Rescued from the Multitude, by Doré

The colonel, as we should call the officer, saw at once that Paul was the cause of the trouble, and supposing he had committed some crime he bade his soldiers take him, and put chains on his arms to keep him safely. Then he turned to the people to find out what he had done. No one seemed to know exactly, so each cried something different. The colonel at last commanded Paul to be taken to the castle. When the soldiers with Paul were on the stairs leading up to the castle gate, the mob feared that he was going to be taken entirely out of their hands and crowded so hard against them that the soldiers were forced to carry Paul in their arms.

Just as Paul was being led into the castle he turned to the leader of the soldiers and said: "May I speak with you?" In a surprised tone the colonel answered: "Can you speak Greek? Are you not the Egyptian who raised a rebellion a little while ago and led out a band of four thousand men devoted to murder?" Paul answered: "No, I am a Jew, a native of Tarsus in Cilicia, a citizen of no unimportant city. I beg you, give me leave to speak to the people." So he gave him leave, and Paul, standing at the top of the stairs where he could be both seen and heard, surrounded by the soldiers, began to speak.

PAUL GIVES THE MESSAGE TO THE JEWS

When they saw that he was going to speak to them the crowd was silent, and Paul spoke in the Hebrew language, known and loved by all the Jews. "Brethren and fathers, hear the defence which I now am making to you. I am a Jew born in Tarsus, but brought up in this city; a student at Gamaliel; taught the strictest laws of

Modern Jerusalem

our fathers; always anxious to do God service. I persecuted the disciples of Christ to death, delivering both men and women to prison. The High Priest and the great Council can bear witness of this because they gave me letters to those of the Jewish faith in Damascus, so that I

might find and bring to punishment any followers of Jesus in that city.

"But one noon, as I was near to Damascus, a bright light shone around me and I fell to the ground. A voice said to me: 'Saul, Saul, why are you persecuting Me?' 'Who are you, Lord,' I answered. 'I am Jesus of Nazareth Whom you are persecuting.' All around me saw the light but did not hear what was said to me. I asked what I should do, and the Lord told me to go to Damascus where I should be told what I was to do. Since I could not see for the brightness of the light that had shone around me, I was led by the hand to Damascus.

"While there a man named Ananias, a Jew who was well spoken of by all the other Jews who lived there as one who kept the law, came to me and said: 'Brother Saul, receive thy sight.' At once I was able to see him. Then he said: 'The God of our fathers has chosen you to hear His voice and know His will and to witness to others of what you have seen and heard. And now be baptised and receive forgiveness of sins through the name of our Lord Jesus.'

"Three years later, after I had returned to Jerusalem, I was praying in the temple, when I had a dream or vision. I seemed to see Jesus speaking to me and telling me to hasten and go out of Jerusalem because the people there would not listen to the message I had for them. I said: 'Lord, they know how I persecuted the followers of Jesus, and even consented to the death of the first of the martyrs, Stephen.' But He said: 'Go from the city, for I am going to send you far away to preach the Gospel to the Gentiles.'"

This word was a reminder of the accusation the Jews had brought against him, and the crowd would listen no

further. They cried out "Kill the fellow, he is not fit to live," and tore their clothes and threw dust into the air.

The colonel had Paul brought into the castle and ordered that he be beaten till he would tell how he had so raised the anger of the Jews. But as they were tying him up for the beating Paul quietly asked the officer who was in charge: "Is it lawful for you to beat a man who is a Roman citizen without a trial?" This frightened the soldier, for he knew that one of the greatest privileges of Roman citizens was their right to a fair trial before receiving punishment. So he went at once and told the colonel that the man claimed to be a Roman citizen.

The colonel hastened to speak to Paul about it, asking him if he was really what he was said to have claimed to be. Paul said he was. "I paid a great price for my citizenship," said the colonel, and Paul answered: "But I was free born." That was enough; no one would dare to claim to be a free born Roman citizen unless he was so in fact, as the truth could very easily be found out, and if the claim was false the punishment was death. So the soldiers who were to have beaten him left quickly lest they seem to be wanting to illtreat a Roman, and even the Colonel was afraid of punishment for doing as much as he had against Paul!

PAUL BROUGHT BEFORE THE JEWISH COUNCIL

But on the next day, the colonel being very anxious to know just why the Jews were so bitter against Paul, sent a notice to the Council to meet, and then took Paul to the Council chamber. The members of this Council were the leaders of the people, and the chief of them all was the High Priest. It had been the highest court in the land, and could punish any offender who was brought before them, with no appeal to any higher court. But since the Romans had conquered their country it was only smaller things that could be decided, — things about their religion, in regard to which the Romans knew little and cared less; and the punishment of death could not be inflicted by them under any circumstances. Still its influence on even the Roman courts was very great.

The day after the riot Paul stood before this great Council of his nation, and began his defence. "Brethren," he said, "I have till now lived rightly according to my conscience, in the sight of God." The High Priest at once ordered those who stood near him to strike him on the mouth. Paul heard the order but probably could not see who gave it and he said at once: "God shall strike you, you hypocrite, for you are here to judge me according to Jewish law, and begin by ordering me to be struck against the law." Those who stood by, shocked at his words, said: "Do you speak so to God's High Priest?" Paul answered: "I did not know, brethren, that it was the High Priest; for it is a part of the law that we should not speak evil to our rulers."

Robe of the High Priest

But Paul had by this time seen that some of the members belonged to the party of the Pharisees, who were careful to keep every part of the law strictly, and others to the party of the Sadducees, who said there was no resurrection; that this life ended all. So he called out: "Brethren, I am a Pharisee and the son of a Pharisee. My trial is really a question as to the hope of a Messiah and the resurrection from the dead." This being a sore point between the parties, there arose quite a discussion, some of the Pharisees saying that Paul had done nothing wrong; and very likely a spirit or an angel had spoken to him. But the discussion became very violent, and the colonel was afraid for the safety of Paul, so he sent the soldiers to take him and bring him back to the castle.

That night he again saw in his sleep the Lord Jesus Who told him not to fear, for he had done his duty well in Jerusalem, and now must bear the Message to Rome.

But the Jews were very angry to have Paul taken so entirely out of their hands and forty of them met together and made a vow not to eat until they had killed Paul. They then went to the chief priests told them their plans, and asked them to ask the colonel to bring Paul before the Council again the next day, and they would hide along the way and kill him as he passed. But Paul's nephew, the son of his sister, in some way heard of their plan, and going to see his uncle told him about it.

Paul called one of the officers near by and asked him to take the young fellow to the colonel, as he had something to tell him. When the colonel saw the boy, he took him by the hand, led him a little way from the rest, and asked him what he wished to say. So the boy told him what he had learned. Then the colonel sent him away, bidding him not to let anyone know that he had seen him.

Then he called two captains, Centurions, and told them to take their troops and seventy horsemen, and two hundred spearmen and be ready to start for Caesarea at nine o'clock that evening. They were to go at once and by night, so that the Jews in the plot might not learn that they were going. Then they were to provide animals, horses or mules perhaps, for Paul to ride. Their duty was to take him safely to the Governor, Felix. While the soldiers were getting ready the Colonel wrote a letter as follows:

"Claudias Lysias [his name] to his Excellency Governor Felix, Greeting. This man was seized by the Jews and would have been killed by them if I had not come up with

the soldiers and rescued him, because I learned that he was a Roman citizen. As I wished to know why they were so angry with him I had him taken before their Council, but found it was merely a question of their own laws, and that he had done nothing deserving of punishment by

Roman Soldiers

Roman law. So as I learned that there was a plot to kill him I am sending him to you at once, and shall tell his enemies to take their case against him to you. Farewell."

He certainly gave a false impression by his letter of his

first rescue, since he knew nothing of his citizenship, and was about to have him beaten when he learned it. But he had served Paul well afterwards, so he was less to be blamed, perhaps, for looking out for his own safety.

The party traveled all night and reached the city of Antipatris, about thirty miles from Caesarea. They were now out of danger from the Jews because they were outside of Judea, and also out of the hilly country where it would be easier to attack them. So the four hundred soldiers returned to Jerusalem and the seventy horsemen went on with Paul to Caesarea.

As soon as they entered the city they gave the Colonel's letter to the Governor, and presented Paul to him. He asked him from what province he was, as different provinces had different rights and privileges of trial; and then said he would hear his case when his accusers came. In the meantime he was to be made as comfortable as possible in the palace built at Caesarea by Herod the Great.

PAUL TRIED BEFORE THE ROMAN GOVERNOR

After five days, the time necessary for Governor Felix to send a message to Jerusalem, and for the Jews to come to Caesarea,—the High Priest, who was named Ananias, and other members of the Council, with Tertullus, a lawyer (either a Roman or a Jew educated in Roman law), —Paul had his trial in Caesarea, before Felix. It was much the same as in our police courts, where there is no jury to decide the question; hence the Governor had all the power of decision. Paul and his accusers were brought together, and the lawyer as accuser was given the first chance to speak.

Tertullus began with a little bit of flattery, which had a kernel of truth in it. "Seeing that by you we enjoy peace and many evils have been corrected, we accept it always, your Excellency, with thankfulness. But, not to take up too much of your time, let me tell you that we have found this man a plague, and one that stirs up riots among the Jews all over the world, and a ring-leader in the sect of the Nazarenes. He was just about to break the temple laws when we took him, and would have judged him according to our laws, had not Colonel Lysias taken him out of our hands. If you investigate you will learn the truth of my statements." And all the Jews said this was the truth.

So Paul was asked to answer to the charge. He said much like this: "As I know you have been judge here for many years I am the more ready to make my defence before you, as you are familiar enough with customs here to know that it cannot be more than twelve days since I

went up to Jerusalem to worship at the feast. No man has found me disputing in the temple, nor stirring up a crowd either in the synagogues or in the city. They cannot prove anything of which they accuse me. I will confess, however, that in a way which they call wrong I worship the God of my fathers, believing all the law, and the prophecies held sacred by them, and hoping, as do they, that God will give a resurrection both to the good and to the evil.

"In this faith I am training myself so as to have a conscience untroubled by feelings of wrongdoing toward God or man.

"After many years' absence I came to bring gifts and offerings to my nation; while offering these, certain Jews from Asia found me in the temple, not with a crowd or with noise. These Jews ought to be here before you if they saw anything to accuse me of. But let these men who are here say if they themselves have seen any wrong done by me when I stood before the Council, unless it was for one sentence used when I said: It is in regard to the resurrection of the dead that I am called in question this day."

Felix, knowing something of the Christians, knew that Paul was probably telling the truth, but partly perhaps for the safety of Paul, and certainly for the sake of not making the Jews angry, he put off the decision; saying that when Colonel Lysias came to Caesarea he would learn more about the matter. He could not for these reasons let Paul go free, but he gave orders that he should be treated as kindly as possible, and that any of his friends might come to see him as he pleased.

One reason why Felix knew something of Jewish customs was because his wife Drusilla was a Jewess. Some

days after the trial Felix sent for Paul to come to talk to his wife and himself concerning the Christian religion. Paul was glad of the chance, and spoke boldly of right living here on earth, and the judgment of all men that was to come, till Felix, knowing his own sins, was frightened, and sent him away, saying that sometime when it was convenient he would hear him again.

He hoped that Paul would do as so many prisoners did, pay Felix money to set him free, so he often called him for a talk. But two years went by; Paul did not offer money for his release, and Felix was too much afraid of the Jews to set him free without. At the end of that time another governor, Festus, was sent to take the place of Felix, and Felix, still wishing to please the Jews, left Paul in prison.

THE APPEAL TO CAESAR

The new governor, Festus was a very different man from Felix. He was honest and wanted to do his duty.

It was only three days after he landed at Caesarea that he went up to Jerusalem where he would meet the native officials of the people he had come to rule. The priests and members of the Council at once told him about Paul: and asked that he might be brought up to Jerusalem for trial. They asked this because they meant if they could get a chance to carry out their plan of killing him.

But Festus said that as Paul was already in Caesarea, and he himself was going back there very soon, the Jews should themselves go to Caesarea with him. They would then have a trial of the case. With this they were forced to be satisfied; indeed, they could give no reason against it, save their desire to kill Paul! and that would at once have prejudiced the governor against their case.

So when the governor returned to Caesarea after a visit of a week or ten days at Jerusalem a number of Jews went with him. The very day after his return he summoned Paul for his trial. The Jews accused him of many things, probably in the same line as the charges Tertullus had brought two years before. But they could prove nothing against him. Paul in his defence simply denied all the accusations: "Neither against the law of the Jews, or the temple, nor against Caesar have I sinned at all."

Festus wanted to gain the favor of the Jews, for they were a hard people to rule at the best, and only by doing all that he could in their favor would they yield enough to his power to make his governorship a comfortable one!

So he asked Paul if he would like to go to Jerusalem and be judged there. This was really an acquittal of the accusation of wrong against the Roman law, for that must be tried at Caesarea. It left only what it was right to leave to the judgment of the Sanhedrin; but Festus proposed that the trial be held before himself, thus making it certain that he should be allowed all the privileges of a Roman citizen.

But Paul knew that even with Festus present it would be unfair, for he had done nothing against Jewish law. So he said: "It is here at the Roman Court that I ought to be judged. To the Jews I have done no wrong, as you can very well see from the evidence they bring. If I have broken the laws of Rome, and am even to be judged worthy of death, I shall not beg for mercy; but if I have not done any of the things the Jews accuse me of there is no justice in giving me up to them. I appeal unto Caesar."

Every Roman citizen had the right to demand that he be tried before the Emperor, or in later times, because of the large numbers, by persons at Rome especially appointed to hear them. This did away with at least a part of the danger of a trial by a judge who was either prejudiced against him or afraid to favor him.

Festus talked the matter over with his council and decided to allow the appeal; and used the formal words which sent Paul to Rome for trial: "Thou hast appealed unto Caesar; unto Caesar shalt thou go."

A ROYAL VISITOR

Some time must pass before it would be possible to start on what was then a long and hard journey. In the meantime Festus had some visitors at Caesarea. Herod Agrippa II, the son of the Herod who imprisoned Peter, and king of a small part of Palestine under the Romans, came down with Berenice, his sister, to make a ceremonious call on the new governor. These visitors were Jews by religion, though their character was anything but in keeping with the Ten Commandments! They remained quite a time in Caesarea, and after a number of days had passed Festus brought Paul's case before the king, thinking that as a Jew he might help him in some way about it.

He said: "There was a man here when I became governor, left a prisoner by Felix, about whom the Jews spoke to me while at Jerusalem, asking that I pronounce a sentence against him. But I told them that it was not the Roman custom to sentence a man to punishment without giving him a chance to stand face to face with his accusers and make his defence. So when the men came down to Caesarea for the purpose I made no delay, but the next day commanded the man to be brought before me.

"But when the Jews came to accuse him they brought no such charges as I expected, but it was merely in regard to questions of their own religion and of a certain Jesus, who has died, whom Paul insisted was alive. I was much perplexed about the matter, and so asked Paul if he would be willing to go to Jerusalem to be judged. But

Paul in the Curule Chair

he appealed to Caesar so I ordered him kept here till I could send him to Rome."

Agrippa said: "I should like to hear the man myself."

Festus answered that he should hear him the next day.

So the next day Agrippa and Berenice and Festus, and a great number of officers and attendants, and important men of the city made a gay and elegant party in

Paul before Festus, by Hogarth

the great assembly hall in Herod's palace. At the command of Festus Paul was brought in. Think of the scene! All the gold and jewels and glitter of the great people—the uniforms, the gay faces and careless laughs of these who were great in this world—and before them, in chains, a man who had been two years in prison, who

was, according to tradition, small and slight,—of no beauty nor majesty of form—a man who had often been sick and who never was strong.

But Paul lives today as one of the most wonderful men who ever existed; and the others would be forgotten by all save a few historians were it not for their connection with Paul at this time.

Then Festus rose and said to the whole company of visitors: "You see the man about whom all the Jews are besetting me, crying that he ought not to live any longer. But I found he had done nothing deserving death; and when he appealed to the Emperor I determined to send him. But I do not know what to write to Rome about him. So I have arranged for this hearing to see if we can find something to write. For it does seem to me unreasonable to send a man to Rome as a prisoner and yet not to make any definite charges against him!"

PAUL GIVES THE MESSAGE BEFORE THE KING

So Agrippa, as visitor and as holding nominally the highest rank among the company, said to Paul: "Thou art permitted to speak for thyself;" and Paul rose to make his defence. This speech is a good example of his power, even in the brief form in which it is preserved to us. "I am happy," he began, "to have the chance to make my defence before you, King Agrippa, in regard to the things of which I am accused by the Jews, especially because I know you are well acquainted with the customs and questions among the Jews. I beg you therefore to hear me patiently.

"All the Jews know the sort of life I have led from my youth which was largely spent at Jerusalem. They all know, if they are willing to testify, that I was a Pharisee of the strictest sort. And now I am here for judgment because I had hope for the promise made by God to our fathers, a promise all our tribes who still serve God are looking for; and it is for this, O King, that I have been accused by the Jews. Why is it a thing so unbelievable that God should raise the dead?

"I truly thought that it was my duty to work against Jesus of Nazareth; and that I did in Jerusalem, imprisoning many of his followers under authority given me by the chief priests; and when they were put to death I gave my vote against them. I went to every synagogue to punish all believers in Jesus; trying to make them speak against God; and being exceedingly angry against them followed them even to foreign cities with my persecution.

"It was on one of these journeys, to Damascus, that I saw at midday a light from heaven brighter than the noonday sun, and it shone all around me. We all fell to the ground, and I heard a voice which said to me: 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the pricks.'"

This sentence compares Saul to an unruly ox or mule, who is kicking against the sharp stick which people of those times were accustomed to use in driving them. Of course it only hurt them the more. It was a proverb common in many parts of Greece and the Roman Empire.

"'Who art thou Lord?' said I. And he answered: 'I am Jesus, whom you are persecuting. Rise, and stand, for I have appeared to you for the express purpose of appointing you My servant and witness of all things concerning Me; what you have seen and what you will see. I will send you to preach to the Gentiles, to teach them the truth and to win them from the service of Satan to that of God, that they may receive the forgiveness of their sins and an inheritance among My faithful followers.'

"So, O King Agrippa, I was not disobedient to the heavenly vision but preached to those at Damascus first and at Jerusalem, throughout Judea, and also to the Gentiles. This is why the Jews seized me in the temple and tried to kill me. But God has been my help so that I live to this day and preach to all to whom I can, both small and great, saying nothing but what was said before by our prophets and by Moses, that the Messiah should suffer, and that by His death and resurrection He should bring light to both Jews and Gentiles."

Just here Festus interrupted him, possibly in anger, certainly in surprise: "Paul, you are crazy; your much study has turned your brain." But Paul answered:

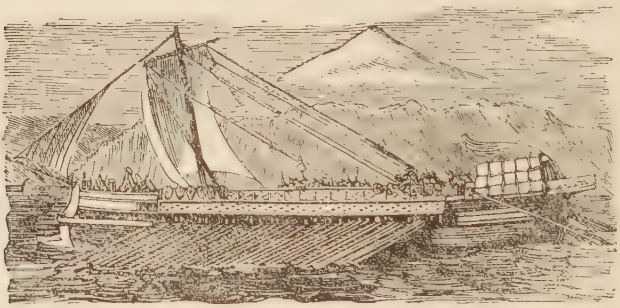
"No, I am not crazy, most noble Festus. I am speaking words of sober truth. For the King knows about these things of which I am speaking so freely; none of them have been done in a corner. King Agrippa, do you believe the words of the prophets? I know that you believe them." Agrippa, as a Jew, must believe them, even though he did not live by their teaching.

The words of Agrippa in answer are not fully understood by any scholar. The old version of our Bibles says: "Almost thou persuadest me to be a Christian," which has been supposed to mean that Agrippa was almost ready to turn to Christ. Our hymn "Almost Persuaded" is based on this idea. Many still think this is the right meaning of the words. But very many, and among them the translators of our Revised Version, think the words ironical; something like "You seem to think you can make me a Christian very easily!"

But whatever the meaning Agrippa never became, nor really wanted to become, a Christian. He was too bad a man, morally, to become one except by a true conversion, against which he would fight hard. He had too much to lose of this world's power and riches to be willing to become one of this despised company. Paul answered his remark: "I most earnestly wish that not only you but all who hear me here today were such as I am, except these bonds;" showing his chained hands.

This ended the meeting. The king gave the signal for leaving, and all the officers went into another room where they talked of Paul, and all agreed that he had done nothing deserving of either death or imprisonment. Agrippa

even said to Festus that Paul might have been set free if he had not appealed to Caesar. As he had done so, however, Festus must send him to Rome, and that was a place which Paul had very often wished to visit!



A Galley

PAUL'S VOYAGE TO ROME

Caesarea to Myra

So about 59 or 60 A. D., about twenty-nine or thirty years after the death of Christ, in August, a party of travelers left Caesarea in a ship which was going to some port of the coast of Asia Minor, in which place they might expect to find other ships for the rest of their voyage. This party consisted of (1) a small band of soldiers under the command of a centurion (captain) named Julius, who by his name would seem to have belonged to a powerful family. (2) A small band of prisoners who were to be taken safely to Rome; and (3) two friends of one of the prisoners, who was no less a man than Paul. Luke must have been one of the party, as he uses the word "we" again; and a man named Aristarchus, belonging in Thessalonica, was the other friend.

They left Caesarea and went to Sidon, where Paul had liberty to go and see his friends among the Christians. The journey led north of Cyprus to Myra, a city of Lycia, in the southern part of Asia Minor. There the ship stopped, or else it was not going in a convenient direction for travelers to Rome. This part of the voyage had taken probably about fifteen days.

Myra to Crete

At Myra the captain found a ship which was to sail to Italy, and he engaged passage on it for his party. The wind was not very favorable, so they made a slow voyage to the north of Crete, and finally reached a port on that

island called Fair Havens. The trip had been very long already, and they waited still longer for a favorable wind. There were no steamboats in those days, and even our present knowledge of sailing vessels is far in advance of theirs. They could do little unless the wind blew fair in the right direction. They often had but one large sail, and the steering was done not by a rudder but by two large oars, one on each side of the ship!

Time passed and it was late in September or early in October and no favorable wind yet. Sailing was dangerous in those seas with those boats after that time in the year, and no one made voyages in the winter because of the danger. Paul knew from experience and from the teaching of God that if the voyage was continued the ship and very likely their lives would be in the greatest danger. He therefore advised Julius and the others not to start out but to spend the winter in Fair Havens.

But the pilot and the owner of the ship felt that the place was a poor one to winter in, and if they started when a fair wind blew it would be perfectly safe to try to reach another, better, harbor on the same island. These were naturally considered better judges than Paul, so the greater part advised them to try to get to Phoenix, a larger and better harbor about forty miles away.

The Storm

Several days later there was a pleasant south breeze, which seemed to them to be just what they wanted, and they started for Phoenix, sailing close along the shore. But not long after starting the wind changed to a tempest from the northeast, and as there was no other way the seamen had to let the boat be driven where it might be.

They managed to go to the south of the little island of

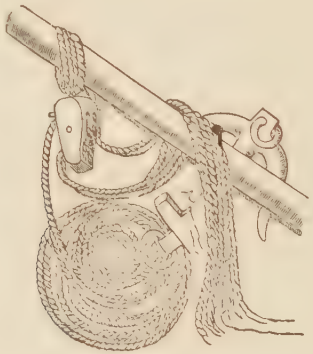
Cauda or Clauda, not far from Crete, and being a little protected from the wind there, they managed to pull in the little boat which in calm weather was towed after the larger one. Doesn't this give us an idea of how small the larger boat must have been compared with our regular passenger-carrying boats? They hoisted it on board. The next thing they did was to pass ropes or chains completely around the vessel, to relieve some of the strain, for the strain from the single mast with the one huge sail was tremendous in such a wind.

They were much afraid they would be driven into some terrible quicksands, or shoals, — the Syrtis Major,—on the coast of Africa. They were still far away, but the wind was driving them directly toward them. So they lowered the rigging, leaving only just enough to keep the ship's head to the wind, and let the ship drive. But since the great waves came dashing over the boat as if they would sink it, the next day the sailors threw overboard much of the cargo which was least valuable, or more easily gotten hold of. The third day all set to work, passengers and all, to throw out of the boat everything in the way of furniture and baggage which could be spared.

All were frightened, and the ship was still overloaded for such weather. Since they had in those days no compass, they were dependent on sun and stars as guides while out of sight of land. Now for many days no sun nor stars could be seen for the thick clouds, and the gale raged as hard as ever. All gave up hope, and expected to be cast ashore, or sunk by the huge waves. They did not care to eat; no cooking could be done; and much of the provisions had been spoiled by the waves.

Then Paul stood up where all could see him, and said: "Gentlemen, you should have taken my advice and not

left Fair Havens and come into this danger. But now keep up your courage, for there will be no loss of life,—only the loss of the ship! For this past night I had a vision of an angel of my God standing by me; who said: 'Fear not, Paul, thou must stand before Caesar; and, in answer to thy prayer God will grant the lives of all who sail with thee.' So keep up your spirits. I believe my God, that He will do just as He has said. But we shall be cast ashore on some island."



Anchor and Tackle

For fourteen nights and days they tossed with this terrible gale. Up and down, in different directions, very likely, the ship had been driven till none had any idea where they were. But about midnight on the fourteenth night, the sound of breakers or some line of foam seen amidst the darkness, told the sailors that land was near by. They sounded to see the depth of the water—twenty fathoms (about one hundred and twenty feet); a little later, trying again fifteen fathoms (about ninety feet) It was shoaling fast, and fearing lest they dash too strongly

against the rocks they threw out four anchors from the stern to hold the ship's bow to the shore, and begged their gods for day.

The sailors, officers and crew, knew that only a few could get into the one small boat, and were anxious to save their own lives. So pretending that some anchors should be cast in another direction they lowered the boat, intending to take it and escape, leaving the passengers to their fate. But Paul learned of the move and told Captain Julius that unless the sailors remained on board all would be lost. So the soldiers cut the ropes holding the boat and she fell away into the sea.

Through the night all were anxiously watching and wondering whether the day would come before the boat was driven ashore. At dawn Paul begged all to take food, saying that it had been fourteen days since they had eaten a regular meal, and it was necessary to keep up their strength for what was coming; "for," he said, "there shall not a hair fall from the head of any of you." This was a common proverb meaning that they would not suffer the least harm. Then he set the example himself. He took some food, gave thanks to God, and began to eat. All felt in better spirits from his words, and example, and themselves took food.

When the whole number of those on board, about two hundred and seventy-six in all, had eaten a full meal, they did the last they could to lighten the ship by throwing out the rest of the cargo, which was grain.

The Wreck

Day came at last and they found themselves in a place which no one knew. But on looking closely they saw a little bay with a sandy beach upon which they thought

they could run the ship ashore so that they might not be too far from the land to reach it safely. They cast off the anchors, therefore, cutting the ropes and leaving them where they were, and untied the ropes by which the steering oars had been fastened safely out of the way.

They ran aground sooner than they intended, however, and in a place where they could not keep the ship from breaking to pieces at once from the violence of the waves.

The soldiers advised the killing of the prisoners, for if they should swim out and escape the soldiers would be liable to the punishment of death. But Julius, their captain, wanted very greatly to save Paul, who being one of the prisoners would be killed among the rest. So he refused the wish of his soldiers, and commanded that all who knew how to swim should at once jump overboard and swim ashore. After that the rest escaped safe to land by the help of planks or broken pieces of the ship which the wind was driving ashore.

Not till they were safe on the land did they know where they were. It was the island Melita, now called Malta, and by the very good description Luke has given of the way in which their boat drifted, and especially that of the bay where they landed, men can today point out the very spot where the shipwreck occurred.

Paul and the Deadly Snake

The inhabitants of Malta were a people speaking the language of Phoenicia instead of Greek and so called "foreign" (or literally "barbarian") by all Greeks. They were very kind to the shipwrecked men, and kindled a fire, the most necessary thing, and yet the most difficult thing for men who were obliged to swim ashore for their

St. Paul Shipwrecked, by Doré

lives. There were no matches, and all other means of kindling fires were at least as likely to be injured by wetting as would matches.

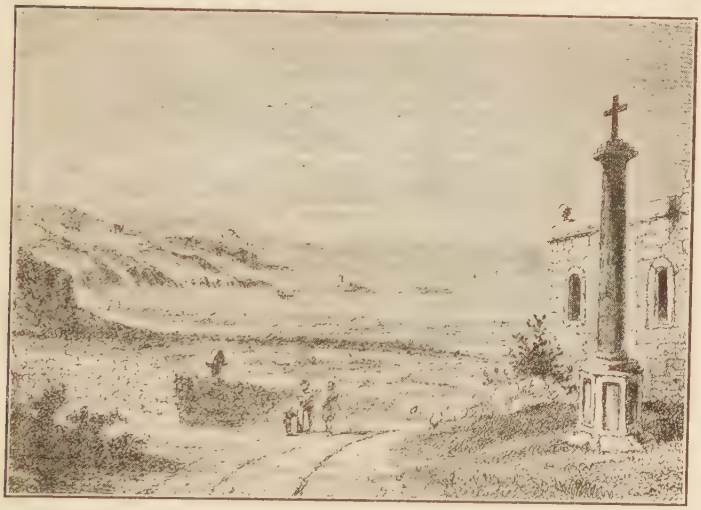
Paul was not above helping in even little ways, so he busied himself in gathering brushwood for the fire. A snake,—a very poisonous kind called a viper,—which had been lying amidst the sticks was roused from its sleep by the heat of the fire, and fastened on Paul's hand. The

A Viper

Maltese saw this, and probably knowing that he was a prisoner, said to each other: "This man is no doubt a murderer; he has escaped from the sea, but Diké [the goddess of justice] will not allow him to live."

But Paul shook the snake off into the fire and felt no harm. The Maltese expected the poison to have its effect, even if later than usual, and watched him to see if his hand would not swell, or if he would not fall dead

suddenly. But when they had watched him for a long while, and saw no harm come to him, they changed their minds and said that he was a god. They knew the deadly nature of the viper, and that nothing but divine power could have saved Paul's life.



St. Paul's Bay, Malta

The Winter at Malta

Publius, the "chief man" of the island, probably the governor, had estates in that part of the country. These he placed at the disposal of all the shipwrecked men for three days. At the end of that time the men themselves and the people of the island had probably made some shelters in which they could pass the winter. The father

of Publius was very sick with a sort of malarial fever, with dysentery, a common sickness there even now. Paul went in and prayed with him, and laying his hands on him healed him. This was the signal for a host of others to come with their troubles to this wonderful man; and all who came were cured.

Nothing, from this time, was too good for Paul and his friends. For three months, till early in February, when it was again considered safe to start, they were kindly cared for, and when at last they left the island, the people sent on board with them all things that were necessary for them during the voyage.

The Arrival at Rome

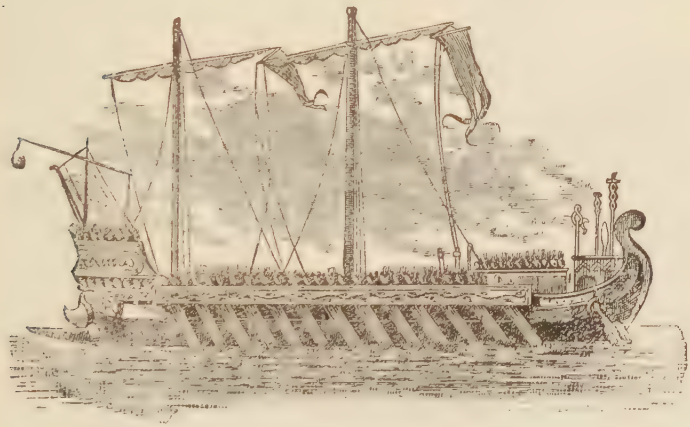
A ship belonging in Alexandria, in Africa, had spent the winter in the island, and started, as soon as it was safe traveling, for Italy. The whole company took passage on this ship. All ships then had on their bows a carved figure representing its name, often that of the god to whose care they were entrusted. This ship had the figures of Castor and Pollux, twin gods who were considered the guardian deities of sailors.

Spending three days at Syracuse in Sicily, about eighty or one hundred miles from Malta, they sailed around between Sicily and the main land, and with a favorable breeze made quick time to Puteoli, the modern Pozzuoli, near Naples. There the party landed, and prepared for their land journey of one hundred and forty miles to Rome.

There were Christians here at Puteoli, who begged that Paul and his friends might stay with them for seven days. Doubtless Julius was glad of the chance to rest and get further orders from Rome as to the prisoners, for

it had been six months since he had left Caesarea, and there might be changes which would affect his care of them. Paul, also, without doubt, sent word to the Roman Christians of his arrival in Italy.

Nothing is said of the trip north, but when they reached the Market of Appius, about forty miles from



An Ancient Two-Masted Ship

Rome, they were met by a number of the Christians, who had come to welcome them, and thirteen miles farther, at the Three Taverns, still others met them. Paul was much cheered at this meeting, for his long strain and hard work had apparently left him in rather low spirits.

When the party reached Rome Paul was allowed to live, not in the prison, but in a place by himself, with a single soldier, whose duty it was to guard him.

Three days after his arrival, during which time he doubtless rested and saw the Christians of Rome, he sent for the chief men among the Jews in the city. When they were all together he said: "Brethren, I did nothing against

Appian Way Restored

our people, nor the customs of our fathers, yet the leaders in Jerusalem gave me into the hands of the Romans, who would have set me at liberty after an examination, because they felt that I was innocent of blame. But the Jews spoke so against it that I was compelled to appeal to

Caesar; not as an enemy of my people, nor to make trouble, but because there was no other way. I have begged you to come and see me, because it is on account of the Messiah, the hope of Israel, that I am bound with this chain."

Appian Way Today

The Jews said they had not received any definite letters of accusation against Paul, nor had any Jews who had come to Jerusalem from Palestine spoken any special harm of him. "But," they added, "we would like to hear what your beliefs are, for we know that the Christians are everywhere spoken against."

So on a day that they agreed upon, they came to his lodgings in great numbers, and from morning till night Paul preached to them of Jesus,—proving his points from

their own Scriptures. Some believed, and some disbelieved. So Paul said: "The Holy Spirit well said through Isaiah to our fathers:

'Hearing ye shall hear and not understand;
And seeing ye shall see and not perceive;
For the heart of this people is grown stupid,
And their ears are dull of hearing,
And their eyes have they closed—
Lest they should see with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again to Me,
And I should heal them of their sins.'

Know therefore that this salvation of God will be offered to the Gentiles and they will accept it." After these words of Paul the Jews left him.

Room in Centurion's House in Which Paul was Imprisoned

PAUL AT ROME

For two years Paul lived in a house of his own at Rome, though of course under the care of a soldier, for safety, for he was nominally a prisoner. There was no hindrance to his seeing all who wished to visit him, though he could not go around himself. He preached and taught boldly, no one forbidding him.

A Prisoner Chained to Two Soldiers

During these two years he wrote four more letters; to the people of Ephesus, of Colosse, a city not far from Ephesus, of Philippi, where he and Silas had been in prison; and to a man named Philemon.

This last was to ask his forgiveness for a slave who had run away to Rome with some of his master's money. At Rome he had become a Christian, and was sorry for what he had done. Yet he did not quite dare to go back, as the punishment of such crimes among slaves was very severe. But Philemon and his wife were both members of the Christian church, and Paul wrote this letter, asking

that they receive their slave as a Christian brother, who was sorry for his faults, and would do his best to atone for them; and he asked it as a personal favor to himself. It would be interesting to read all of these letters at this point of the history.

Some of the best parts to learn are these:

Eph. 2:4-9. God, being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses [sins] made us alive together with Christ (by grace have ye been saved); and raised us up with Him in the heavenly places, in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory.

Eph. 3:14-19. For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Eph. 3:20, 21. Now unto Him Who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

Eph. 6:10-17. Finally, be strong in the Lord, and in the strength of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against

the world-rulers of this darkness, against the spiritual hosts of wickedness in high places.

Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace: withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.

A Roman Soldier in Full Armor

To understand these verses we must remember that in those times, and even very much later, those who went to war wore armor of leather or steel, or even of precious metals. This armor was of great use as a protection until

they learned enough about guns and cannon to fire shot that would go right through the best armor a man could wear. We read a great deal about armor in stories of the times of the Middle Ages, when every strong man went to war as a matter of course. The pictures show the sort of armor the Roman soldiers wore in the time of Paul; and therefore the sort of armor which was familiar to the people to whom Paul was writing.

Some one in writing about this chapter of Ephesians has told us to notice two things about this armor. First: there is nothing for the back; Christians must never turn their back to the foe. Second: there is only one weapon for our use against the enemy, —the Word of God.

One more thing you must notice: all the Christian's armor and weapons are spiritual, not the sort people could use in bodily warfare. The Christian's fight is not against other men, but against bad thoughts, bad feelings, bad desires; and temptations to do wrong. We cannot fight against these with metal armor. Study the verses to see what it is that protects us against these things.

Phil. 2:5-11: Have this mind in you which was also in Christ Jesus: Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped but emptied Himself [that is, of all power and glory] taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.

Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Phil. 3:13, 14: One thing I do, forgetting the things

which are behind, and stretching forward to the things which are before, I press on toward the goal for the prize of the high calling of God in Christ Jesus.

Phil. 4:6-8: In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Col. 3:1-4: If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, Who is our life, shall be manifested, then shall ye also with Him be manifested in glory.

Col. 3:15-17: Let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.

Let the word of Christ dwell in you richly; . . . singing with grace in your hearts to the Lord.

And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

PAUL'S LATER LIFE, AND DEATH

At this point Luke's account ends. The simplest reason for this is that he knew no more, but wrote at that time. Later letters written by Paul indicate that he was brought to trial at last, acquitted, and set free.

For several years, probably, he worked in various places, some think even going into Spain. During this time he wrote the First Letter to Timothy, and that to Titus. These (with Second Timothy) are called "The Pastoral Epistles" because Paul wrote them to those who were helping to carry the Message, and in them gave many suggestions as to what they should do. Yet very much in them is helpful for even children to read.

Some of the best verses to learn are:

1 Tim. 1:15: Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.

1 Tim. 6:6-12: Godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content.

But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

At last, however, Paul was again arrested and taken to Rome. Tradition only, tells us what followed. The story is that he was imprisoned is what is now shown to travelers in Rome as the Mamertine Prison, near the Roman Forum; and that not long after he was put to death by Nero at a place outside the walls of Rome which is still shown to travelers as the place of his death, the "Abbey of the Three Fountains." He is also said to have been buried where the church of "St. Paul's without the Walls" stands.

Mamertine Prison, Rome

The Second Letter to Timothy being considered by the greater part of the scholars to be the last written by Paul, and to have been written during this last imprisonment, may be regarded as being the last words of this great Apostle. If you remember this it will be especially

St. Paul the Aged, by Rembrandt

interesting to read some of the last counsels he gave to this dear friend Timothy.

2 Timothy 1: 7 10, 12 (parts): For God gave us not a spirit of fearfulness; but of power and love and discipline. . . . Our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the Gospel . . . For I know Him Whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day.

2 Timothy 2:1, 15, 19: Thou, therefore, my child, be strengthened in the grace that is in Christ Jesus . . . Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth . . . The firm foundation of God standeth, having this seal. The Lord knoweth them that are His: and, Let every one that nameth the name of the Lord depart from unrighteousness.

And the last words in this letter to Timothy, save some personal words, and tender messages to friends, whom he should see no more, are these, which are well worth remembering every day of our lives.

I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that loved His appearing. . . . The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom: to Whom be the glory for ever and ever. Amen."

Shall we be able to say the same as Paul?

SOME OTHER HERALDS OF THE KING

For many pages we have read only about the work of Paul, the greatest of the Heralds of our King, Jesus Christ. But you will remember that there were a good many others who were taking the Message through the world; and many even who had been doing this since before Paul became a Herald at all.

There were the Twelve Apostles, who had been the nearest to the Master while He was on the earth, and who had been especially taught by Him about the Kingdom, and the Message.

Then there were all the rest of the followers of Jesus, we do not know how many, but we know that there were at least five hundred. (See 1 Cor. 15:6).

Besides these there were the three thousand who had begun to believe in Jesus Christ at the Day of Pentecost, when the Spirit of God was sent to the disciples of Jesus. And many others had come to our Saviour through these who had known him earlier.

Long before Paul's death there were churches all over the world then civilised, and every one was trying to spread the Message. The Kingdom was not to fail because Paul had gone.

But of all these other Heralds we know very little. Of most of them we know nothing, while of others we know only the names either mentioned in the history in the Book of the Acts of the Apostles, or in the Letters which we have in our New Testament. It would be very interesting to know all about them and their work; but it is not possible.

Of course the greatest of these other Heralds were the Twelve Apostles whom Jesus Himself chose and trained. But even of these we know little surely. There are a great many "traditions," stories, about them, but many of them cannot possibly be true, and partly for that reason we are not at all sure whether the other stories are true.

What follows here may very likely be true; although the most of it we are not at all sure about.

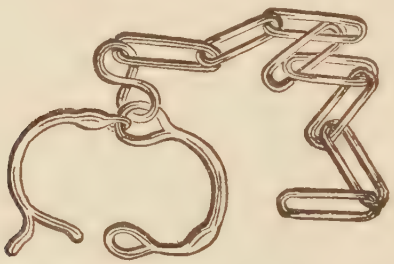
Portraits of Peter and Paul, from a Glass Cup

1. Peter. You remember the stories of Peter's work told at the beginning of this book: the preaching in Jerusalem on the Day of Pentecost; in Samaria; and in Caesarea to Cornelius; his healing of the lame man in the Temple, and of Aeneas; and his raising of Dorcas. And we read of his imprisonments in Jerusalem; especially the one where he was delivered by the angel just the night before he was to have been killed.

He is mentioned later, both in the Acts and in Paul's Letters, as a prominent man in the Church. Paul speaks of him (by another form of his name, Cephas) very often;

and in one place speaks of his taking his wife with him as he went about telling the Good News (1 Cor. 9:5). Very probably she was the one whose mother had been healed by Jesus (Matt. 8:14), and no doubt she too told the Message as they went about.

There is no real proof that Peter ever went to Rome, as many believe he did; but it is very likely that he did. The story is that he was Bishop of Rome for twenty-five years, and died with Paul there in A. D. 67. Not being a



The Traditional Chain with which Peter was Bound

Roman citizen he was crucified; but, the story says, he asked to be crucified with his head downward, because he felt himself unworthy to die in just the same way as his Master.

He wrote two letters which we can read today in our New Testaments. In the second one he speaks of Paul as "our beloved brother Paul."

Some of the best verses to learn are:

1 Pet. 1:3-9, 18, 19: Blessed be the God and Father of our Lord Jesus Christ, Who according to His great mercy begot us again unto a living hope by the resurrection of Jesus Christ from dead, unto an inheritance incorruptible

and undefiled, and that fadeth not away, reserved in heaven for you, who are guarded through faith unto a salvation ready to be revealed in the last time.

Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ: Whom not having seen ye love; on Whom, though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

Knowing that ye were redeemed, not with corruptible things, with silver and gold, . . . but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.

1 Pet. 5:5-7. God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your anxiety upon Him, because He careth for you.

2 Pet. 1:5-7: Adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love."

2 Pet. 3:13, 14, 18: According to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in His sight.

But grow in grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and for ever. Amen.

2. Andrew. Of him we know nothing surely. He was the brother of Peter, and may have been with him for some of the time. He is said to have gone to the southern

coast of the Black Sea, where there were pirates, and to have been crucified on a cross shaped like the picture here.

3. James the son of Zebedee. He was killed by Herod about A. D. 42, as we read in the earlier pages of this book. (See Acts 12:2.)

4. John the brother of James the son of Zebedee had the care of Jesus' mother, Mary, after Jesus was crucified. (See John 19:26,27.) He was with Peter when the lame man at the Temple gate was healed, and had no doubt a share in that as well as in the imprisonment which followed it.

The Isle of Patmos

We know more about his after life than we do of the most of the Apostles. He outlived all the other Apostles, dying after A. D. 98. He was banished to the Island of Patmos in the Aegean Sea, and there had the vision of which he writes in the Revelation, the last book in the New Testament as we have it.

He spent his last years in Ephesus, and probably died there, after writing the Gospel of John in his old age. He is called "the Apostle of Love," and his writings are full of appeals to the Christians to love one another. It is said that when he grew old and feeble, and unable to preach any more, he used to go along the streets of Ephesus and say to those he passed: "Little children, love one another."

Another story told of him is that he was so feeble at the last that he dictated the words of his Gospel to be written by a younger man. And when he had dictated the last words of the book he smiled a goodbye to the man who had been helping him, and with the words "My work is done," he went to live with his Lord.

One might well learn all that he wrote, it is so full of love. Perhaps among the best passages are these:

1 John 2:1-5: My little children, these things write I unto you that ye may not sin. And if any man sin we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation [atonement] for our sins; and not for ours only, but also for the whole world. And hereby we know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him; but whoso keepeth His word, in him verily hath the love of God been perfected. Hereby we know that we are in Him.

I John 3:1, 2: Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew Him not.

Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him; for we shall see Him even as He is.

I John 3: 23, 24: This is His commandment, that we

should believe in the name of His Son Jesus Christ, and love one another, even as He gave us commandment. And he that keepeth His commandment abideth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He gave us.

I John 4: 7-11, 18, 19: [one really ought to learn the whole of this chapter]: Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love.

Herein was the love of God manifested in us, that God hath sent His only begotten Son into the world that we night live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.

There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

We love Him because He first loved us.

Rev. 2:7, 10, 17; 3:5, 12, 20, 21, [The promises "to him that overcometh"]: To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

Be thou faithful unto death, and I will give thee the crown of life.

To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth, but he that receiveth it.

He that overcometh shall be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before My Father and before His angels.

He that overcometh, I will make him a pillar in the temple of My God, and he shall go out thence no more: and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which

cometh down out of heaven from My God, and Mine own new name.

Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with Me. He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne.

Rev. 7:9, 14-17: Behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands.

These are they that came out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and they serve Him day and night in His temple: and He that sitteth on the throne shall spread His tabernacle over them.

They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

Rev. 20:11, 12: And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.

Revelation chapters 21 and 22 are too long to print here. Read them in your Bibles. If you learn them so that you will never forget them they will be a great delight to you as you grow older.

St. John the Evangelist, by Dolci

5. James the son of Alphaeus is generally regarded as having remained in charge of the church in Jerusalem. None of the stories about him are likely to be true.

6. Judas, not Iscariot. Of this Apostle we know nothing certainly. One story is that he preached in Persia and was martyred there. In another story he preached in a part of Syria, and died at Berytus, the modern Beirut, Syria.

He probably wrote the book of the New Testament called the Epistle of Jude. The verses we should learn in this Letter are very familiar to us.

Jude 24, 25: Now unto Him Who is able to guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

7. Philip. He very probably lived in Colosse and other cities in the country of Phrygia, and died there.

8. Bartholomew or Nathaniel, probably preached in Armenia, Asia, now a part of the Turkish Empire. He is said to have been a martyr.

9. Matthew who wrote the Gospel, probably preached in Syria or in Syrian colonies in other parts of Asia. There are many stories about him; none of which can be true.

10. Thomas. We know more about this Apostle, although many of the stories cannot be true. He went to Parthia, or between Parthia and India. The name of King Gondaphares, or Gondophorus, who was surely king of Parthia about this time, is spoken of in the stories told about Thomas.

It is said in one story that this king asked the Apostle whom he had found able to do many wonderful things,

to build him a beautiful palace. He thought that with such powers as he had seen Thomas could build such a palace as never had been seen by mortal eyes. So he gave him an enormous amount of treasure, and went away, expecting to see the marvellous building when he returned.

But Thomas used the treasure to feed and clothe the poor and hungry among the king's subjects around him.

The king when he returned was fiercely angry, and thrust the Apostle into a dungeon. Then one night in a dream the king saw his brother, who had lately died. He said to the king:

"I have been to Paradise, O my king!
And have heard the heavenly angels sing.
And there I saw, by the gates of gold,
A palace finer than tongue hath told;
Its walls and towers were lifted high,
In beautiful grace to the bending sky;
Its glories, there in that radiant place,
Shone forth like a smile from the dear Lord's face
An angel said it was builded there
By the good St. Thomas, with love and care
For our fellow-men, and that it should be
Thy palace of peace through eternity."

The king released St. Thomas from his dungeon cell.

"And said, 'O builder! he most is wise
Who buildeth ever for Paradise.'"

He is also said to have met the three wise men who brought their gifts to the Child Jesus, and have brought

them to believe in Him as their King and Saviour. This is not at all probable; but it is interesting because it is more than likely that the names that tradition has given to the three wise men,—Balthasar, Melchior and Gaspar,—and the calling of them "kings," came from this story about the Apostle Thomas, as they are very like some names used in Parthia then.

11. Simon the Cananaean, or the Zealot. He went, it is said, to some part of Parthia, and was crucified there.

12. Judas Iscariot, though chosen by his Master as one of His Heralds, never carried the Message. He betrayed his Lord and Master, and is always remembered for this evil deed.

These are the Heralds of the King who carried the Message during the first few years after the death of the Master. As they died others carried on the work. Multitudes of strong men, loving, faithful women, and eager, winsome children, have heard the Message and passed it on, during these nearly 1900 years.

And the Message must still be carried to the many people of all countries of the earth who have not yet heard it. Our King still wants His Heralds.

Have you heard the Message?
Are you carrying it to others?

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